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# WOMAN'S WORK FOR WOMAN

AND

# OUR MISSION FIELD.

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A UNION ILLUSTRATED MAGAZINE

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BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

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*VOLUME II.*

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# WOMAN'S WORK FOR WOMAN
AND
# OUR MISSION FIELD.

VOL. II. FEBRUARY, 1887. No. 2


WE WANT the pick of the Christian army out here, where the devil's headquarters and main army are.

*Mr. Studd*, China Inland Mission.

IN FEBRUARY, of 1886, the Church Missionary Society held 872 simultaneous missionary meetings in various parts of Great Britain. One result: the receipts of that Society for the year were $1,150,000.

THE LAST THURSDAY in January is Day of Prayer for Schools and Colleges, and perhaps the Church in America never had cause for more joyful observance of the time-honored institution. Beginning at the Mt. Hermon Bible School, (Mr. Moody's), last summer, more than 400 young men in our colleges have expressed their purpose to engage in Foreign Mission Service, if the Lord opens the way.

MRS. TRUE, of Tokyo, presents the following interesting incident from her last summer's experience:

"The wife of a Japanese minister was stricken with cholera, and from the first, was sure that her time here was short. She told her husband and son what she wished to have done for the school which she had helped to carry on, and urged them to forget her sufferings, and think only that glory was near. And then she asked that the Lord's Supper might be administered. The service was at once commenced, and she partook of the bread, but before the wine reached her lips she was beyond the River.

How different this from the lamentation of one of our dear girls over the death of her mother, who also died of cholera last summer. Her mother had taken no interest in the message which the daughter and others had tried to carry to her heart, and now the poor girl says: 'My mother was so busy for us always, and did so much for our bodies, and often said, you must have many clothes, and much bedding, for I am not strong and may not be able to work for you long; but she would never hear when I begged her to listen to the Saviour's words.'

"But two or three of the Japanese Christians in this city died during the scourge, but all who knew of their composure in view of death seemed deeply impressed."

IN ACCORDANCE with a request from the Korean Government, gentlemen have been sent by the United States authorities at Washington to have charge of a school at Seoul. The Royal College, as it is called, was opened in September, with thirty-five students selected from the higher ranks, and supported by Government. The students are from fourteen to thirty years old, and all but three are married. They are taught English, and, beginning with the alphabet, "in ten days could combine over a hundred words into sentences. Attendance on the school is a privilege, and disregard of rules, after two warnings, brings dismissal, and dismissal means the loss of what is particularly dear to all Koreans — official position."

ONE OF THE teachers in the Government School at Seoul, in an interesting letter to the *N. Y. Evening Post*, describes at length a Quaga, or examination, which he witnessed

last October. The Quaga is conducted on the Chinese method, and this one took place in a large open field. He says:

Here may be seen in close proximity, seated on the grass or on cushions, under an umbrella, or in the sun, or under small tents, sons of Cabinet Ministers and of day laborers, aspirants for the title of scholar, all tracing Chinese characters on sheets of paper not far from a yard wide. I am told that often men come year after year and return unsuccessful, only to try again the next year. We saw on the field several gray-haired men working away with cheerfulness and composure. The probability is they were only repeating attempts which up to that time had been unsuccessful.

It is often required that they quote *in extenso* passage after passage from Confucius or Mencius. Sometimes expositions are required, and such questions asked as: "What does the Yih-King (one of the sacred books) say is the duty of children on the death of the father?" To answer such a question necessitates a perfect recollection of a long passage whose every character must be reproduced with the utmost faithfulness.

Our young ladies, on their way to Siam last summer, made a pleasant tarry at Swatow, China, where they were kindly entertained by our Baptist friends, and saw, with admiration, the results of missionary labor there. Miss Small wrote:

"I was horrified when they told me there was great difficulty in finding girls for the schools, because so many girl babies have been put to death. Not because their parents do not love them, but because they are so poor. In one district, we were told, the price of girls ran up to over $200, and then scarcely enough wives could be secured for the young men of the place."

The physician in charge of the Margaret Williamson Hospital in Shanghai (Woman's Union Society) received 3,809 patients at the Dispensary alone, between January 1, and April 15, of the past year. She sometimes had eighty calls in an afternoon.

A lady of the Methodist Mission at Foochow, mentions a place where eleven grown women begged to be received at a girls' day-school to learn to read.

Proclamations have been posted in Shanghai and Ningpo, by the Chinese authorities of these cities, calling the attention of the people to treaty regulations; assuring them that ringleaders in a recent outbreak between Christians and heathen are to be punished; that people are free to exercise their choice in religions, and that missionaries, since "their sole aim is the inculcation of the practice of virtue" are to be protected, and chapels also. "Bear in mind," it concludes, "that when missionaries live in the midst of your villages, you and they are mutually in the relation of host and guest."

Just as we go to press, tidings are received of the death of Mrs. Lillie Cunningham, of Canton, on the 9th of Dec. last. The daughter of Dr. Happer, born in Canton, and using the dialect from babyhood, Mrs Cunningham was a valued missionary teacher for several years, and since her marriage has devoted much time to preparing translations into Chinese for women and children, particularly the Peep of Day, and catechisms.

Mrs. Cunningham was converted in childhood and gave evidence all her life of the power of Divine grace. She left a babe seventeen days old.

The Dakota women lead. At the synodical missionary meeting at Aberdeen, only two of eleven societies of Indian women were unrepresented. One sewing society, which began with one paper of needles and two spools of thread five years ago, has given $700 to Missions, during this time. A member of another society walks nine miles every week to attend the meeting. When they have finished the articles they make, some one of their number starts out to sell them. When they make their monthly offerings, they kneel about the table on which they have laid them and pray for God's blessing on their gifts.

## *OUR MISSIONARIES IN CHINA*

AND POST OFFICE ADDRESSES.

All letters should be directed *via San Francisco.* Letters for SUCHOW, NANKING, CHE-NAN-FOO and WEI HIEN, go more directly sent in care of *The Mission Press, Shanghai.*

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| Mrs. F. P. Gilman (of Hainan) | Canton. | Mrs. Frank V. Mills, | Hangchow. | Miss Sara A. Warner, | Ningpo. |
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| Mrs. J. N. Hayes, | Suchow. | | | Miss Fannie E. Wight, | Chefoo. |

*In this country*—Mrs. Corbett, Leatherwood, Pa.; Mrs. A. P. Happer, Glenshaw, Pa.; Mrs. J. A. Leyenberger, Wooster, Ohio; Mrs. W. J. McKee, Bolivar, N. Y.; Mrs. J. M. Shaw, Walnut Hills, Cincinnati. Ohio.

## A SIGNIFICANT ACT.

Remarkable testimony has lately been furnished to both the ability and character of the Empress Dowager of China. After filling her office of Regent for twenty-three years, during a trying period of change and disturbance, her regency legally expires in the coming year, upon the accession of the heir to the throne. But a large representation of censors and other civil officials of high rank have waited upon the Empress and urged upon her to continue reigning jointly with the Emperor for some years to come, and this she has consented to do.

The Empress has never exercised the functions of her office in public, but all the communications of her will have been promulgated from behind the oriental curtain. Nevertheless, she has been no figure-head, but an active power before whom her ministers have been obliged to yield, and it is because she has behaved herself so wisely that these high mandarins have given emphatic expression of their confidence in her.

This fact marks a contrast between the position of women in China and in India, where such a thing as this could never have happened. In a country where womanhood is respected in the highest seat in the palace, is there not reasonableness in planting girls' schools and rescuing infant daughters alive, and healing women in the hospitals, and training them for homes on earth and Heaven above? Are such efforts likely to be thrown away?

The Empress was the first wife of the last adult Emperor, and the heir, a boy fifteen years old, is her nephew. He has already observed the preliminary ceremonies of assuming the government by worshipping at the tombs of his ancestors. Young girls have been gathered from far and near to the palace, from whom he makes his choice of wives, and the great event of becoming Emperor will be consummated soon after the Chinese New Year, which is in February.

## A CHRISTIAN COLLEGE FOR CHINA.

The proposal for a college in the great Empire of China, in which to raise up Christian ministers, evangelists, teachers and physicians, was endorsed by the Board of Foreign Missions a year ago, and a Board of Trustees was incorporated.

The college in China is to be conducted on the plan of the Syrian College at Beirût. The influence of the latter in revolutionizing Syrian ideas of education and supplying Christian men for posts of duty from the Lebanon to the Nile, and the equally apparent influence of Robert College, in Constantinople, in sending a Western love of liberty pulsating from one end of Bulgaria to the other, are sufficient evidences that this training school for the

church in America will be equally influential transplanted to the East. Especially in China, where the whole system of civil promotion depends upon literary standing, may we expect such an institution to be appreciated.

Rev. A. P. Happer, D. D., the well-known Missionary from Canton, is Secretary and Treasurer for the college, and receives all monies and pledges sent to him at the Mission House, 23 Centre street, New York.

The sum of $300,000 is the least deemed necessary for a beginning of the college in its three departments — preparatory, collegiate and medical.

Some Christian ladies have already contributed to this noble object, and others will wish to do so. When Miss Caldwell lays a fortune of $300,000 at the feet of the Roman Catholic Church to endow a university in Washington City, and a Philadelphia lady gives $200,000 to establish a theological seminary in connection with the Reformed Episcopal Church, and a gentleman offers $500,000 for mission work in Chicago alone, there must be many thousands in Presbyterian pockets waiting only to be called into service. What a fountain of sweet water flowing through the years to come, will a strong Christian college be among the three hundred millions of heathen China!

A STREET IN PEKING.

## THE PEKING HOSPITAL.

The hospital which Dr. Atterbury built at his own expense, and occupied for several years, proving insufficient, it was sold, and during the past year new and valuable buildings, worthy a hospital of the first grade, have been put up in a favorable locality. The buildings include the Dodge Pavilion, erected by Dr. Atterbury himself, his family, and personal friends, and a double structure, covering both the Bakewell Pavilion and the Duow Pavilion. The latter is the gift of a lady, who herself served the Woman's Union Society in Peking, and is destined to be the long desired woman's hospital in the great Chinese capital. Miss Lowrie wrote in September:

"The hospital buildings, under Dr. Atter-

bury's care, have been almost completed, and promise a large field of usefulness for the coming year. It is the largest in Peking, except the one under the care of the Catholic nurses. It will greatly add to the strength of the mission, and be the means of bringing many into the knowledge of Christ."

Dr. Atterbury has received twenty-two boxes of medicines, and spent not far from $2,000 for drugs and instruments in the hospital the past year. He wrote to his mother recently: "I had a dinner in one of the new wards—invited all the church members, their wives and children, 108 in all; feast spread on twelve tables. Bill of fare consisted of pork done in six or seven different ways, (the great delicacy for the middle classes,) chicken, rice, fruits, &c. Afterwards we had singing, and I showed them my manikin; this they thought wonderful."

## HINDRANCES TO EVANGELISTIC LABOR IN NORTH CHINA.

Ancestral worship, bondage to one another's opinions and other hindrances meet us daily. Christianity developes independence of thought and action, which are not found among the heathen. Every one fears the vile and bitter language of his neighbor. Whoever embraces Christianity cannot escape censure and reproach from the heathen, whose tongues are poisonous arrows. But the chief hindrances to our work in the homes of the people in the North and, to a large extent, all over China, are the poverty of the people and the degradation of the women. In China millions toil incessantly to earn a scanty livelihood. Many waste their time in idleness or dissipation. A few are possessed of wealth, but they are so full of pride and self-importance that they treat with mingled feelings of contempt and indifference every effort to preach to them "repentance towards God, and faith towards our Lord Jesus Christ."

Everywhere are met miserable opium smokers bearing on their saddened and emaciated countenances marks of a lingering but certain death. The families of such are impoverished and neglected.

China has vast natural resources, but the intense conservatism and superstition of men in power is such, that rich mines are practically undeveloped, and manufacturing interests, for the most part, neglected. One result is, that China's vast population cannot be supported in comfort. Industry is so cramped that millions who are anxious and able to work cannot secure remunerative employment. The crushing poverty that abounds cannot be fully understood by those who have never lived among the people. In some parts of China strong men work the entire year for wages varying from five to fifteen dollars. Carpenters, weavers and other craftsmen are considered fortunate if they can clear three dollars per month. It is not surprising that men utterly unable to secure the simplest necessities of life for themselves and families lose heart, and overcome by mental distress are not unfrequently driven to sell their children or even take their own lives. Owing to rebellions, frequent famines and other causes multitudes have lost all the land and property which they inherited, and large families once living in comfort are reduced to penury. In the North, especially when winter approaches, great numbers flock to the cities hoping to find some means of warding off starvation. Daily, wretched-looking ragged men, women and children in great numbers may be seen shivering with cold, hastening from place to place begging for food and picking up cinders and scraps of whatever can be burned or eaten. It is painful to see the withering skeleton of an infant on the arms of a hungry and almost naked mother crying for food. At night hundreds of these poor people, suffering the pangs of hunger and cold, having no homes, crowd into little huts or sheds or under the arches of the city wall and sleep with no covering but a little straw or sea weed which they may have been able to gather. In early morning, from these dens of filth and darkness these people issue forth to find, if possible, some means of prolonging a life of hunger, cold, and often of vice. Language utterly fails to express the abject poverty of thousands and tens of thousands. It seems almost incredible how beings bearing the

image of God can become so wretched. There are no poor laws, no poor tax, no workhouses, no asylums, no hospitals and no provision for feeble old age or helpless infancy. The blind of both sexes grope their way along the streets begging from door to door. Those who have, daily give something to the repeated cries of distress, but what is this among so many! There is no systematic effort to alleviate suffering, to raise the fallen, to reclaim the vicious, to heal the sick and clothe the naked. No voluntary agents devote themselves to supplying the wants of others. The life-long and daily burden of vast numbers is, "What shall we eat? or what shall we drink? or, wherewithal shall we be clothed?" When such are expected to seek first the kingdom of God and His righteousness, the question is constantly asked how is it possible for poor people who are compelled to work every day or starve, to keep the Sabbath?

Another great hindrance to the spread of the Gospel is the degradation and ignorance of the female sex. Women are regarded practically as property of the men. A man may sell his wife and daughter, and the law fails to protect them. Polygamy is lawful and of common occurrence among the official and wealthy classes. Jealousy, misery, contention and often suicide follow in its train. Under such circumstances the blessings of a Christian home, where woman is loved and honored, cannot exist. The fact is not concealed from the little girl that she brought no joy to the home. She is constantly made to feel that her lot is one of servitude.

In China the suffering of women is intensified by the inhuman and almost universal custom of foot-binding. The suffering this imposes, to a large extent crushes out the natural joyfulness of childhood and youth. It begets the spirit of fretfulness. It is the fruitful source of disease which torments through all subsequent life. It often leads to the confirmed habit of giving way to violent passion, which affects both mind and body. Sickness and often death are by the people attributed to excessive anger. The idea of female education is foreign to the thoughts of the people. It is difficult for persons living in America to understand the intense ignorance of those kept their whole life in the seclusion of a Chinese home. Women are found who have never been out of the gates of their native city until they are carried to their graves.

Ignorance and superstition are closely allied, and powerfully and reciprocally act upon each other. Faith in witches, fortune-tellers, dreams, fear of evil spirits and the ghosts of the dead fill the mind with forbodings, and influence the thoughts and actions of every class.

Idolatrous ceremonies are blended with the actions of every-day life. The wretchedness and spiritual destitution of China's vast throng is beyond the power of words.

The suitableness and power of the Gospel to fallen men there has been verified in the case of thousands, who are now rejoicing in all the freedom of the sons and daughters of God. More than twenty years ago a man living in the north of China heard the Gospel for the first time. He had been an opium smoker for twenty-five years, had squandered his property, and a speedy death without a ray of hope seemed inevitable. He knew his danger, but felt powerless. When he heard how our Saviour when on earth healed the sick, cast out devils, cleansed the lepers and raised the dead, hope kindled in his heart. He resolved to trust in Jesus. He prayed day and night, as he expressed it. His prayers were answered. He never used opium again. He became an humble and consistent Christian, and for many years has been a valued helper in preaching the Gospel to others. When this man's sad and cheerless wife saw the power of the Gospel in the salvation of her husband, she began to study and to pray, and found the Saviour precious to her soul also. For years she has been a sunny Christian, and as a Bible-woman has brought joy and help to other hearts.

*Rev. Hunter Corbett, D. D.*

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PEKING HAS seven street chapels, three hospitals, seven boarding-schools, and five Sunday chapels, belonging to several denominations.

Chefoo, one of the ports of North China, is on the usual route from Shanghai to Peking, a little more than half way to the latter place. It is near the point where the Yellow Sea narrows to the Gulf of Pechele. Not far distant directly across the Yellow Sea is the Kingdom of Korea. Chefoo was not an important port, and is not even a walled city. Tungchow was the Chinese port for that region, but the water there was too shallow for foreign vessels. The region about Chefoo is hilly, and, so far, has proved healthy. In the summer it is quite a health resort for foreigners. There are three hotels, which accommodate fifty guests each. There is no lack of society, merchants and the consular establishments being represented, as well as missionaries from various societies in this country and Europe. The temperature in summer and winter does not differ greatly from our own coast in the same latitude, (about 38°) and there is about the same variety of fruits and vegetables.

Mission work in that part of China is carried on mostly by itinerating journeys through the interior. The girls' school at Chefoo has only twenty pupils. At the last Chinese New Year a number of applicants had to be refused for want of accommodation. The arrangements are of the simplest kind and mostly in Chinese style, only slightly modified for the sake of health and comfort. The schoolroom, only, has a board floor, the others are brick or the ground. Their beds are after their own fashion, in the winter arranged over a brick flue or raised floor, under which the heat passes. They have a Chinese matron and teachers, and are taught only in their own language. Studies are introduced, however, which are not taught in Chinese schools, especially the Bible. Among the Chinese, it is necessary to remember, girls are not taught even to read.

One drawback for unmarried ladies in China is the difficulty of traveling about. Tungchow is only forty miles from Chefoo, and accessible at times by boat, but by land it is a two days' journey if you stop over night at a Chinese inn. These inns are not attractive, either in the way of cleanliness or food. The journey is made by ladies either in a sedan chair or a palanquin borne between two mules, where a reclining position must be maintained. And, then, it is so unusual for women to travel except for short distances, that an escort is needed. The male missionaries find donkeys or horses convenient in this hilly part of China.

Another difficulty in going about is the lack of nearly all ideas of cleanliness and comfort, and it is often hard to go and treat kindly those from whom you will bring away body lice, or to sit down to eat rice with chopsticks, or taste dishes which are unpalatable. In a recent letter Miss Wight speaks of a little reception which the girls of the school at Chefoo got up for Mr. and Mrs. Laughlin, who had just been married. On the table was no tablecloth, but in the centre a bowl of goo-za's, (little oval dumplings, with meat and vegetables chopped fine inside,) a bowl of thin gruel to drink, a dish of beef, cut up rather fine, with a little gravy, an omelet cut in convenient bits, also a plate of cakes. After the blessing was asked in Chinese, she says: "We picked up our chopsticks and began to eat. It is not as difficult as I had supposed. Indeed, it is such a dainty way of picking up one's food I do not think I should object to having sticks at every meal. The dishes in the centre were not moved, each taking what she liked with her own chopsticks." The dishes described at this reception were after European tastes, as the Chinese diet is mostly rice and vegetables, with fish or pork, when they can afford it.

The main stimulus and incitement to labor in China, as elsewhere, is the elevating and life-giving power of the Gospel. The training of our daughters in this land, where we have home influences, is important. There it is vital. There is no education to fall back upon. It is not, as with us, elevating from one plane to a higher, but it is taking from the depths of superstition and ignorance, and giving all that is meant by a Christian education. Woman in China, though not so debased

as in some lands, is made to believe there is no salvation for her as a woman. She must be born first in another state as a man; so that it is with difficulty they can be persuaded to believe the Gospel is for them and in this life, and that they can go from the present existence to the happiness of the future. According to the teachings of their priests, they can go to the Buddhist hell but not to the Buddhist heaven. To elevate such to the hopes and promises of the Gospel, to take the girls in the formative period of their lives and prepare them to be teachers, wives and mothers in Christian households—this is the high and responsible duty of those connected with girls' schools. And it is an object worthy of most earnest effort on the part of all engaged in it, whether in sustaining the work here or in attempting to carry it forward on the field. *Rev. J. K. Wight.*

## HAINAN.

Hainan, of recent and present interest, has been but lately known to the world. It is an island 150 miles long and 100 broad, belonging to the Canton Province and lying south-east from the City of Canton. Hoihow, the chief port, is on the north-east end of the island.

Missionary stations have been planted at Kungchow, the principal city, and Nodoa, in the interior. At the latter place are twenty baptized converts and others interested in the truth.

Mrs. Gilman, our only missionary to Hainan, who with her husband was living in an unwholesome, damp house in Kungchow in the spring, wrote in October that the land for a suitable house had been bought, but they were waiting for the perfecting of formalities of law concerning deeds, before proceeding to build. She describes their surroundings:

"The view, as we approach the island, is of a level stretch of land back of which is seen the vivid green of the rice fields, the sugar cane and the bamboo groves, with occasional palm trees in the distance. The city of Hoihow lies close to the shore, and is our landing place. It is a city of forty thousand inhabitants, and here the European Consuls live. Back of Hoihow, about four miles, is the walled city of Kungchow. It is here that we are now living while the land for the new house is outside the city wall. The country between Haihow and Kungchow is very pretty except where the ground is broken up with the mounds that are the graves of the Hainanese for the last five hundred years. There are good roads for pedestrians, and the wheel-barrow is used almost entirely by the people to ride in and for carrying burdens. The women, especially, ride a great deal, while the frightful squeak of the wheel seems music to them as they are trundled along by a coolie. Europeans or wealthy Chinese ride either in a sedan chair or on ponies.

"Within the numerous bamboo groves are little villages where the people live quite comfortably in the little stone built and tile-roofed houses, from which go out men and women to cultivate the rice fields and make the gardens which give the country such a well tilled appearance. It is in these little villages that we hope to have schools as soon as it will be possible to have helpers for such work.

"The women at Kungchow are ready to hear and be taught. I have been visited by a great number, some of whom came a long distance. They are generally very respectable in appearance, and dressed in well-made garments, the results of their own needlework. They seem interested in everything that is done to make home attractive, and always ask for music, but *not one of them can read a word, and they have never heard of the Way of Life*, and one longs to help them to a knowledge of better things. There is at present no Bible-woman who can speak the language, and I cannot visit the homes with my husband, or a servant even, as it would not be allowed, and it is not thought best at present, for a lady to go about the city alone.

"The dispensary, which has been under the care of *Mr. Jeremiassen, has, during the

*A Danish gentleman who has done independent missionary work there before this time.

past three months, been visited by over five thousand patients, many of them coming from the interior and the mainland, often sleeping outside the gate on the pavement, in order to see the "foreign doctor" early, before the arrival of the crowd.

"Not long ago a man came from a neighboring district to see the missionaries, and on learning his history it was found that he had been taught the Bible in Singapore and become a Christian. On his return to his native village in Hainan, he had for three years been telling his people the good tidings. He had come to us for aid and sympathy, for he had met opposition even in his own family, his mother having burnt his Christian books, from which, with difficulty, he saved his Bible and hymn-book."

Mr. Henry, who visited Hainan in 1882, has given full and interesting particulars of the Island in a new book entitled, "Ling Nam." He found "numerous substantial villages in which the people were friendly and civil, none of the insulting epithets so common on the mainland being heard."

Mr. Henry noticed indications of the independent position of the women on Hainan. He found all the inns kept by them. "Many women carry a money-purse from which they supply their husbands with spending money. I frequently noticed that in buying a book or a little medicine, or some article from a passing seller, the husband had to apply to the wife for the cash, and what was more significant, did not always get it."

A LADY OF HAINAN TAKING AN AIRING. — FROM A SKETCH BY MRS. GILMAN.

It may be that this is explained in large part, through another observation of Mr. Henry's, that all the men of the island make excessive use of opium, and the women, who are less given to its use, are more bright and happy and efficient than they.

The Presbyterian Church of America is the only one that has touched this corner of the earth.

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But China is a heathen country. What is heathenism? I dare not lift the veil. You cannot have it in any country where there is any amount of living Christianity. It is rotten; it goes to the root of all that is fair and beautiful; it is sketched by Paul in Rom. I. That is Chinese heathenism. China is going through the world in the stream of its emigration, and that stream is carrying on its bosom this diabolic heathenism. The people are intellectually by no means the poor, mean lot of creatures some people would have us think. To work in China you must get behind the language of the people. We are not working on a Christian plane with centuries of Christian teaching behind. They have no Christian idea to work upon.

—*Scotch Missionary to China.*

## FROM THE REPORT OF THE GIRLS' BOARDING-SCHOOL AT SHANGHAI.

The present number of pupils is twenty-five, whose ages range from eight to twenty years. Thirteen are members of the Church, two having united during the year. The health of the pupils has been pretty good. One girl was in Dr. Reifsnyder's hospital for weeks, suffering from a fever, and another is there now. Early in the year, one of our Eurasian girls was taken into a Christian home. In December one pupil was married; later, two were betrothed and will probably be married this year. Last fall another left us to assist Dr. Reifsnyder of the Woman's Union Mission in her work. She is still there and gives satisfaction. We have been cheered by the great improvement in one of our stupid scholars. After being in school for ten years and trying her teachers by her stupidity, laziness and filth, she has become industrious, clean, and tries hard to learn. She has proved to be worth all the time, trouble, money and patience, spent on her during those years.

The Mission voted us the use of all the foreign building for the school. The girls have used only the lower part of it. This will give us room for about forty pupils. We hope to have the house altered so we can occupy it about the Chinese New Year.

*Mrs. J. N. B. Smith.*

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"I do not know whether you knew our Assistant, Li In. He was a servant of Judge Curtis, in Sacramento.

"He has been a very faithful man, who died a few weeks since.

"He studied six months in school at Canton, and afterward was employed at Chung Lan, in the San Ning district — first as a door-keeper, then as colporteur, and finally as preacher in charge of the station. His faithfulness in searching the Scriptures and in the study of the books required by our preachers, enabled him to be advanced from year to year. He was a very pleasant and earnest man, and very appropriately it may be said of him, 'He hath done what he could.' He is the man who, one night after his return from California, awoke from sleep and found his wife had a rope around his neck and was about to strangle him because he was a Christian."

—*From a Letter by Rev. A. V. Noyes.*

## A TRIP ON A *HÓ-TOW BOAT.

If you have never traveled in Southern China, I should like to invite you to take a two week's trip with me up the West river from Canton.

We have nick-named our craft, "The Smuggler." I wanted a prettier name, but this was appropriate, and though inelegant, "Smuggler" it must be. The boat is 35 feet long; and we hire it, captain and seven boatmen, by the day. There are three compartments, which might, by removing the panel partitions, be thrown into one. The front one having one serious inconvenience, the accommodation of the long handle of the steer oar, is used as our family sleeping room and nursery. The middle cabin is elegant, with glass windows, panel sides, partitions painted green and red, and floor of neat trap-doors. This is dining and sitting-room. Now walk into my cabin. Green blinds form the upper half of the side panels. My bed looked like a great wooden box before I added the bed covers. If you lift the bed-boards you will think you have a vacant space in which to store things, but all along the sides, in ill-concealed concealment, are packages of thread, which our captain is trying to smuggle. Take up the boards of my floor, and you will see the hold — containing more thread.

Friday morning, October 8th, at day-dawn we are off. We are going up the West River as far as Shin-hing; there we take a southerly course, ascending a small branch river, called San-hing. We, Mrs. Thomson, family and myself, are having the pleasure of accompanying Dr. Thomson part of the way to his

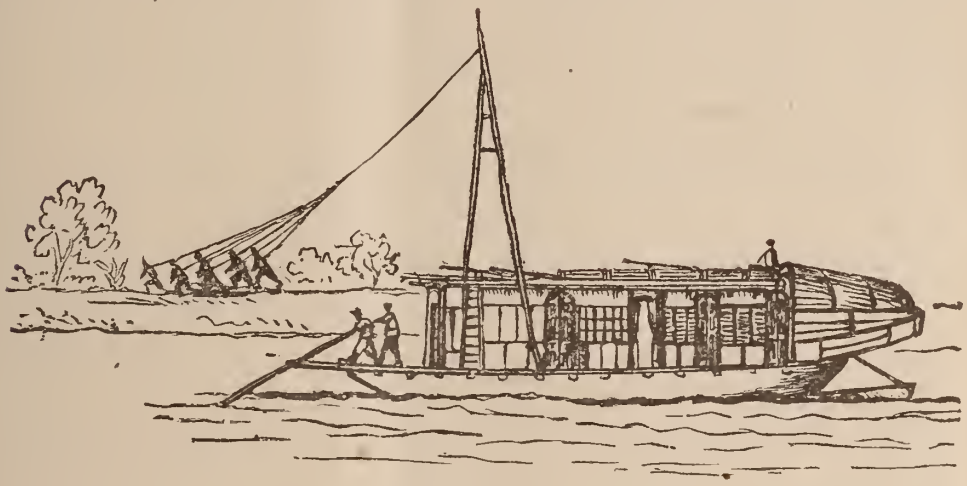
* Literally, "River's Head," so named from the town at the head-waters of a river where this kind of boat is built.

new station, Yeung Kong. From Hó-tow, the head of navigation on the San-hing river, he has but fifteen miles overland to reach a boat for Yeung Kong.

Near noon we pass Fat-shan, a large manufacturing city, only fifteen miles above Canton. The Wesleyan Mission have here a large hospital. Why is the boat stopping the captain, behind, holds the ropes, standing as if driving four-in-hand.

If you are tired of the boat, we will walk. We need not fear to stop in a village and talk to the women; no danger of that slow boat getting out of our reach.

The reason the women have all run at my approach is, they think I am a man. I shall



THE HÓ-TOW BOAT.

about five this afternoon? We must wait for the tide to rise and carry us over the bar. At night we are awakened from sound sleep. What is that noise? Are several in mortal agony, or have we come to a dentist's shop? Do not be frightened; the boatmen are only poling and groaning to get us over the bar. There is a board walk, a foot wide, reaching the length of the boat. You should have read "Ling Nam," Mr. Henry's new book, and you would understand our method of locomotion. To quote: "The peculiar cries of these boatmen are most startling, as they rush along the boards, which, loosely fastened, clatter under their feet, screaming, as though in intensest agony, 'Ay-ly-chy-ly-a-a-a-h-h.'" Since many boats are passing at this opportune moment, the din is most extraordinary. When we do not pole, we track. There is a well beaten path along the shore, and a rope from the mast, to which each man is harnessed, enables us to proceed as a canal boat does at home. The men rejoice to have a wind; their clumsy sail of yellow matting is drawn up, and then they sit and take their ease, while call after that one, fearful, yet lingering with curiosity, "Are you afraid of nothing but a woman? I am not a spirit, nor a man." Somewhat relieved she stops to talk, and, one by one, with their babies and timid children, they gather around. "A woman wears skirts, a man does not," I explain. They join in my laugh at their ridiculous fears. "But where are your ear-rings," they ask. No woman or girl is so poor that she does not afford these ornaments. We talk about common things a little till we feel assured we can understand each other. "The rice crop is a failure;" "I really do not know when it will rain;" "No, I have no supernatural powers by which to tell;" "My waist is not too tight;" "I have a mother, and she was willing I should come." I ask the polite questions: their honorable surname, age, number of children. Then I try to tell of Jesus. Some shake their heads; cannot understand foreign talk. But, generally, one at least will understand and repeat my remarks. Some are interested a little, and perhaps when another opportunity comes will pay more heed

and understand more readily. It must be with this people, especially with the women, "line upon line, here a little and there a little."

There is no use talking to them any more now. If half we say is remembered, we may be thankful. Let us walk through that field of mulberry shrubs, near by that plot covered with ginger. In the next field the sweet potatoes look flourishing. The sugarcane is high, but dry. Beyond is field after field of peanuts. Peanut oil is used for everything in this country; if you must accept a proffered cake, eat sparingly; the peanut oil gives it that peculiar flavor. It goes into all their food. What a pity they do not put it on machinery, for such a creaking as those men make treading the water wheels, which draw the water up the bank for irrigation.

At Sam-shin we are detained on Saturday by the custom house officers, who had me pull my bed to pieces and display that thread. The Captain, much disgusted with me, had to pay his fine.

Monday we had the finest part of our trip, the Shin-hing Pass. The channel of the river narrows, and we are shut in on both sides by mountains 2,000 feet high. The walk along the side of the mountains is of stone, very smooth. One shudders at the thought how a single slip might precipitate him into the river so far beneath. Sunset, twilight, and at last the full silvery moon, enhanced the beauty as we reached the end of the pass.

Tuesday we anchored just below Shin-hing City, formerly the capital of the province. The Caves of the Seven Stars are about a mile from the river, and we made an excursion to them. The people we met on our way were all attracted to the children. We sat in one place to rest, and collected quite a company about us, commenting minutely upon each feature and each article of our dress. As baby Oscar lay on the grass, one said to another: "Suppose you found him here alone, would you have picked him up?" One and another said: "Oh, no, I would not dare." One said: "I should have thought him a supernatural being, and would have feared to touch him." But a kind looking, elderly woman said: "I would have taken him home and cared for him."

They would not allow me any connected talk. If they received the impression that the foreigner is like other people, human and not devil, that he has affections and etiquette, all is not lost.

The seven limestone rocks rise 200 feet or more, in the midst of a plain, and are very remarkable and odd in appearance. In one large cave, by the light of torches, were shown the curious shapes in the white marble: a horse, a pineapple, an idol. In a high chamber was the temple in the rocks, with gods and images, and in the centre of it a niche containing a white marble image of the Goddess of Mercy, chiseled out of the natural rock. The people think it grew there, just as it now stands. We ascended by steps cut in the rock, nearly to the top of the adjoining peak. Temples are built on the different ledges, containing nothing much but the oft seen dusty idols, big and little. "How many dollies!" exclaimed one of the children; and Mrs. Thomson said: "How sad that all the beautiful places that show God's glory should be given over to idolatry — images and groves on every high hill and under every green tree."

Going up the San-hing River I heard it was market-day in a town near, and thought I might get a chance to see the women. Every town has its regular market-day, this town every fifth day. Such a commotion as I found — a regular Vanity Fair; stands in every place, and basket and boat loads of merchandise of all descriptions. Alas for my expectations, the women were afraid of me, and men gathered in crowds asking me to go into the temple and talk, but I passed out of the town as soon as possible, and into a neighboring village.

By Saturday noon, we found there was no use trying to ascend the San-hing farther — we had reached the dam. San-hing City was two miles away, and we anchored between two large villages. Here the people gathered about us as they had not before. We seemed a circus; men, women and children sat on the nearest bank for hours to look at us.

Boys waded out into the river and took their stand where they could get a plain view. All wanted to see the animals eat. Finally, they discovered I had rheumatism plasters, and every one of them, I believe, then had the rheumatism, and were eager to snatch plasters. I passed them out till they were gone, and gave others simple remedies, yet they kept coming till we left. I thought when we succeeded in pushing off from the patients there, we would not see any more; but, about noon, a whole village, it seemed, came into the water after us. They wanted plasters. I said they were gone, and the captain added that the doctor had gone to Yeung Kong and taken all the medicine. Nevertheless, nearly all came on, and a few managed to obtain my medical advice. A woman with cataract was very persistent, being led through the river to the moving boat, and clambering with difficulty up its side. I was glad to be able to tell her I thought she might regain her sight should she come to Canton for treatment.

*Mary W. Niles, M. D.*

## PROFESSOR TOYAMA ON FEMALE EDUCATION IN JAPAN.

[The following is an abridgment of a significant article in the *Japan Weekly Mail*].

The *Tôyô Gakugei Zasshi* is the leading magazine of Japan. Among its contributors are many of the most eminent scholars in the capital. Its last two numbers contain a remarkable essay by Professor Toyama, of the Imperial University, whohas always been noted for the breadth and courage of his views. His name, associated with numerous progressive movements, is perhaps best known to foreigners in connection with the Romajikai, of which he is a prominent promoter. The subject of his last essay is female education, and methods of spreading Christianity. He sets out with a general proposition, unfortunately too little recognised in Japan, that the civilization of a country may be judged by the condition of its women. No problem, he declares, demands more earnest attention in this empire than the education of women. Numerous institutions, both public and private, have been established for educational purposes since the Restoration, but, with exceptions so few as to point the rule, they are designed for the benefit of the male sex only.

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Yet the case of the women is of at least equal importance. Japan must consent to be called semi-civilized until her women emerge from the depths of mental and moral degradation in which they are sunk. Already among the men of Japan are many who desire to adopt Western modes of life. But the ignorance of their wives is a fatal obstacle, for these know nothing of household management, and the family would have to depend for everything on hired aid.

What is wanted is that female education in Japan should be undertaken by European and American ladies. Nothing short of such contact and association can accomplish a radical reform in the character of Japanese women. But it is evident that Japan cannot afford either to send her girls abroad to be educated, or to employ a sufficient number of foreign ladies in her schools. Her best hope, Professor Toyama thinks, lies in Christian missionaries. If missionaries of different sects would work in harmony, there should be no difficulty in establishing five or six large female seminaries in Tokyo. It would be sufficient if the teaching staff in each school included four or five missionaries with their wives, and two or three Japanese. The course of instruction, according to Professor Toyama, should include reading, writing, conversation, music, needle-work and housekeeping. If special scientific teaching were desired, scientists could easily be found to give their aid *gratis*. Above all, care should be taken to educate the girls in the principles of civilized morality and sociology. It may indeed be urged by some missionaries that they come to Japan for purposes of propagandism, not education. Professor Toyama answers, that among all methods of propagating Christianity in Japan, the most effective would be for the missionaries to take into their own hands the education of girls of the better classes.

In every country conversion to a new faith, as history shows, begins with women. Let but the women believe, and the faith of the children is assured. As for the apprehension that people of the higher classes, being averse to Christianity, will hesitate to send their daughters to missionary schools, Professor Toyama says the sentiment of his countrymen is not one of hostility to this or that religion in particular, but of contempt for all religions. Let them be once persuaded that material benefits accrue from connection with a certain creed, and they will show no antipathy to it. Professor Toyama does not ignore the fact that several missionary schools for girls already exist; but thimks they are not of a sufficiently high type, nor is their position sufficiently central.

## EXTRACTS FROM REPORT OF WOMAN'S WORK, TABRIZ, PERSIA, 1885–6.

The Armenian and Nestorian women who are members of our Church here have generally been faithful in attendance upon service, and willing to take part in the women's prayer-meeting. The two sisters who are converts from Mohammedanism have been seldom found at the house of worship. An intense and unconquerable fear seems to have settled upon them. One church member always to be depended upon has left for a home of her own in Oroomiah. The betrothal and farewell entertainments given by her father were conducted in a manner worthy of commendation. The number of female communicants in our little Tabriz Church, diminished by two through death and removal, has received an addition of one, Philomena, from the girls' school, aged 14. Nobly has she taken up her Christian duties, and very sweetly has sounded her voice as she has led in prayer in the woman's meetings this summer. A Mussulman woman is on probation. She has for a long time professed herself a Christian, and her life, so far as we are able to judge, has been exemplary. The way has not seemed open to do much for Mussulman women, but a beginning has been made of taking up work which was so cruelly stopped two and a half years ago.

We began the year by receiving ninety calls from men on the 1st of January and sixty from women on the 2d; and during the year there have been many to visit us, showing their friendly feeling. Holiday calls are short. Other visits which we pay vary in length from a quarter of an hour to three hours. Almost always we can speak a word for the Master, and frequently we read, explain the reading, and pray.

Meetings for women have been held regularly Wednesday afternoon. An even dozen, including Miss Holliday and myself, organized a mite society, each to give one *shahee* a week for the cause of Christ. The interest manifested by this Coral Band, and the constancy and willingness with which they contribute is pleasing to behold. In disposing of the money, it was decided, unanimously, to give one-half towards clothing two poor little Armenian girls, just arrived from Suldooz, ragged and dirty, to enter our girls' school; the other half to be sent to our Board in New York to help the cause in other parts of the world. So you see we are a home and foreign missionary society combined.

My Sabbath-school class has continued to be the delightful occupation of an hour of each week. I had on my roll ten names, but owing to Armenian opposition four have dropped off. The six remaining have, I trust, all experienced the new birth. Five of them being boarders in the school, have daily instruction. One has united with the Church, the others still hesitate about becoming Protestants.

Mrs. Van Hook has the class of Armenian women in Sabbath-school. The pastor's wife teaches the little girls. The Nestorian women gather around Esther, the wife of Dr. Samuel. The class of one Mussulman woman has been placed in the hands of Rachel, from Oroomiah, who acts as matron in the girls' school. Mrs. Oldfather teaches the English class. Miss Holliday's infant class of Armenian boys and girls is full of interest. There being no room in the church building, the children gather in our sitting room; and early every Sabbath morning, the first to greet us is a crowd of eager, happy-faced children. The class began Januury 3d with two members; in June there were 38. This fall, owing to opposition, the number is reduced to 11. Another interesting feature of our work during the winter was the little English school, taught by Mrs. Whipple. Her pupils were eight missionary and four European children. In July, Mrs. Van Hook and I spent a week in the Armenian mountain village of Muzhumbar. It being the busy time of year with the village women, we were not able to do as much as we had hoped. And yet some seed was sown, and the Sabbath there was a busy day, with long meetings, both forenoon and afternoon, in Muzhumbar itself and an adjoining village. The tour to the lake side in August gave opportunity of preaching the Gospel to the Mussulman women of the village near. Crowds of curious, noisy women gathered around, and received instruction, which, we hope, will not be altogether lost. *Mary Jewett.*

# Letters from the Front.

## *CHINA.*

New School-rooms Completed.

Miss Mary J. Lowrie, who was ill and unable to close her school in the summer, wrote from Peking, Sept. 10, where she had returned from the hills, much strengthened:

I cannot say too much to express the delight and satisfaction which our new buildings have given us. I wish you could see how very nicely we are situated now, so that the ladies might feel their money not thrown away. There are accommodations for forty girls, but at present we have only twenty-five. Our new desks from home are great comforts, and make an orderly school-room. I think we may hope for a prosperous year, with much hard study.

Our Chinese school teacher is with the children from 9.30 to 12, and from 2.30 to 4 o'clock every day except Saturday and Sunday. I have classes for an hour and a half, prayers every morning, afternoon prayers three times a week, and a girls' meeting every Monday. Church prayer-meeting every Wednesday, all attend. The children, of course, study the Bible daily, and *many can recite all the four Gospels.* One girl will finish the New Testament this year, and all her recitations are very brilliant; no hesitation or mistakes does she allow herself. I offered a prize to the girls who could complete the New Testament; so several are making extra efforts.

I always regret that so much time must be absorbed in the machinery of school. As all the scholars are fed and nearly all clothed from school funds, one's precious time is many days spent over the bodily wants. The girls make all their garments, so you can imagine it is no small task to oversee the cutting and patching. Mother says it is just as much missionary work as preaching, and I know I do come nearer the hearts in this department than in my class room.

One dear child has consumption. She has been with me from the beginning of my teaching, and a favorite with us all. She is trusting in her Saviour, and if death be not far away, for her there is no fear. She has committed three of the Gospels, and knows how to read and write quite well. I shall always rejoice that she had the opportunity of hearing of Jesus, and is one of His lambs.

The oldest of our scholars, a bright, pretty girl of eighteen, is engaged to a young man who is preparing for the ministry. She has a fair knowledge of the Bible, and teaches in Sunday-school. She is affectionate and lovely in disposition, like her name, "Mercy."

I wish you could take a peep into the home of the young Chinese teacher. She is the wife of one of our helpers, and has three boys and one little girl. Her hands are very full, and yet she never seems hurried or impatient.

I was greatly touched to hear an experience of a young lady of the London Mission. She has devoted her time to the women. Last year the young wife of an old official called upon her and became interested in the Truth. She spent hours in my friend's room, listening to her instructions. One day, after almost exhausting her patience, she said: "What must I do to be saved?" and seemed so anxious to know. She became ill, and my friend faithfully visited her, and had long talks and prayers with her. The day before she died, she took from under her pillow a pair of gold bracelets, heavy and beautifully wrought, and fastened them on her arms, (the missionary's,) which in Chinese eyes, shows great affection. The next day she died, calmly relying on the Saviour, and conscious to the last.

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Miss Wisner, who went to Canton a year ago, says: "The day-schools are doing nicely. To be sure, when I go in on them unexpectedly, I sometimes find the teacher sound asleep, or embroidering herself a pair of shoes, or out of the room, and sometimes find her doing her full duty.

"I have started a Domestic school, with twelve scholars. The idea is to have women who cannot go to the schools, and who 'have not time' to invite the Bible-women to enter their houses, come here and work all day, excepting one hour, when they must not work, but listen to the Bible-woman. During this hour, there are fifteen or more women to hear the preaching. The Mission allows $2 a month for this, and the use of the Bible-woman besides. I give these women eight-

and-a-half cents a day, for eight hours' work and one hour of listening. I could have any number of bright girls and women if I were sure I could sell the things made. I turn someone away unhired nearly every day."

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Miss Ellers says in a note from Seoul, Korea:

On the 8th of November I began work at the Hospital. The woman's department was opened and I was put in charge. My department is separated from the Hospital proper by a wall. I have four wards, A, B, C, and D, an office and operating room. There are also waiting rooms for patients. I am becoming more and more deeply interested in my work. I have had some patients every day since opening, the largest number, nine. As our beds and bedding have not come, we have no patients in the wards, though some are waiting to come in.

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Mrs. J. B. Porter, M. D., wrote from Kanazawa, Japan, October 18, '86: I am beginning my medical work once more, and have opened a cooking school, this latter only once a week. The Japanese know nothing of preparing food for the sick; then too, they want to learn several things in our way, how to make bread, cook meat, prepare potatoes, and all plain cooking. This I have volunteered to teach them, with the help of my cook, who has been with me ever since I came to Kanazawa.

Day before yesterday was two years since we were married, and we enjoyed such a pleasant outing, running off to the mountains. It was delightful October weather, and everything seemed to unite in making it a joyous day. On our return, we saw a sight that saddened our hearts, and of which I cannot rid my memory. In front of an old tomb knelt three women and a little child, all worshiping. They had brought an offering of sweet potatoes, which were lying at the base of the grave-stone, and I did not seem to heed us as we passed by, but continued in earnest worship. My first impulse was to ask Mr. Porter to go offer them comfort, but there seemed that which held me back. It seemed a time that forbade intrusion, so I could only pray God would somehow make a way for us to reach them. I do not think any one of us could have approached them then.

## *INDIA.*

Miss Thiede, from a village in the Lahore District, näively pictures the uses to which her one room was put:

The grace of our dear Lord Jesus Christ be with you.

I live in one of the small mud houses, with one room, and a small bathing-room. The same serves as dining-room, sleeping-room, and drawing-room, for I have to receive visitors in the only shadowy place I have, when the sun is burning outside; besides, it serves as dispensary, as all the wall *almiras* are filled up with bottles and boxes of medicine. I have to prepare my powders and plasters on the dining table, and my cook gets sometimes angry, when it is getting so late, and patients keep coming from far villages, and she says: "Whenever shall I get the table ready for breakfast? I wonder you do not feel hungry, as I do!"

She tries her best to keep the patients outside, but sometimes a whole number will crowd in just to see our room. I had also to use it as a hospital. Several families came, one after another, with sickly children, and I had them most in my room. One dear little pet, who had her little legs burned in standing by when gunpowder exploded, I had to nurse for a long time on my own bed. Now she is running about, almost quite well again. You can imagine that it is very difficult, as it is, and I should be very thankful to have a house built for me as soon as possible.

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Mrs. Tracy, of Etawah, writes of a good method she employs to secure industry in people naturally indolent.

"When I came here I made arrangements that Miss Belz's three heathen teachers should be superintended by my Bible-women. At the end of each month they send me a report, telling the progress of each pupil. For instance, such a pupil has passed an examination in Matthew, from the tenth to the twentieth pages. Another, in Genesis, from the first to the eighth, and so on. Acting on Miss Belz's plan of paying her teachers, I then make an account. Each of those whose examination has been satisfactory, has a credit of two annas, those less so, a proportionally less amount; then I add the various amounts, and direct Mr. Tracy to pay the sum. You will understand this money goes to the *heathen teacher*, not the scholar. Since the amount they receive depends upon the progress and number of scholars, they cannot afford to be idle, and I think I can depend upon my women to give a faithful report, and to witness for the Master, in each of their houses."

## *PERSIA.*

An Object Lesson.

Extracts from letters by Miss Emma Cochran.

Oroomiah, Oct. 8th, 1886.

*"Mr. Neesima gave me a fan to show our people, and a message for the Nestorian Christians, from a Japanese Christian. The first time it was shown to any number was at one of the monthly concerts in the college, when the sub-

* A Japanese gentleman, foremost in Christian things in his country, and well known to the A. B. C. F. M.

ject was Japan. Dr. Shedd showed it to the boys, and told them the message, after one of the boys had related the story of Neesima's life.

Then, at the time of the College Alumni meeting, when we had the woman's gathering too, again Dr. Shedd showed it and told the story. Both times the interest manifested was very gratifying, and the prayers which followed very earnest. Several of the students have since asked me about Mr. Neesima, and wanted me to tell all I could of him. One said, several times: "Oh, how I envy you for having seen him; how I should like to talk to him!"

This summer, in one of the villages, some of the women asked me if the next time I went there I would not take that fan. Their pastor had told them of it, and asked them to pray for the women of Japan. This woman said, "We have prayed, but we would like to see the fan too."

It is just the same here as in America, everything real, a bit of life, an object lesson, takes hold of even grown children.

A Transformed Character.

Yesterday, the president of that division which is under my care, came to see me. She was in the girls' seminary the year mother was there, and was one of the naughtiest girls in school. She seemed to have a very unfortunate disposition, and quarrelled with nearly every girl in school. Her room had to be changed every little while on account of her fights. When I came back and met her, a tall, fair, sweet woman, with the sullen look all gone from her face, I could hardly believe it was the same girl. She has married an Armenian College graduate, and is living in a family of thirty-five, all in two rooms! Eight women — six Armenians and two Nestorians, and none of them can read, and all are superstitious, Sabbath-breaking people. Yet this girl, who could not get on with her room-mates, is living a sweet Christian life, beloved by all that family, and, in spite of her cares and a baby, doing a good deal for the women of that very ignorant village, at all times, and in the winter, teaching a school of sixteen children! I think it must take a great deal of the pure love of Christ to enable her to live there as she does. Every morning she gets up early and gets her work ahead, and then sits down and reads a few verses to one or two of the brides of the house who are inclined to listen. It is very pleasant to meet now, among the active young married women, those whom I used to know at school; but none has surprised me, and every one, as this girl has.

## *BRAZIL.*

Mrs. J. T. Houston reports cases of persecution in Brazil. One, of the pastor of Botucatu, "Who, accompanied by his wife and two charming boys, was about to enter a city where he was accustomed to preach whenever out on a preaching tour, but having stopped at a house of one of the believers, a short distance from the city, they told him of certain unfavorable rumors they had heard, and urged him not to proceed. He laughed at their fears, and was about to go on, when a party of five men passed, armed with guns, pistols and knives. One of the party strolled up to the house, apparently to get a drink, but he managed to say to the owner, 'By no means let your pastor go on to the city; armed men are waiting to seize him, cut off his ears and nose and tear out his eyes while he is yet alive, then kill him. These four men I am with, are of that party; I joined it to get a chance to warn you.'

"They remained two days, hoping the civil authorities would protect them, but strange (?) to say, all the authorities were out of town, and they were compelled to return home. At another place men waited for one of our pastors to pass on a certain road, when they would attack him, but his brother-in-law sent him horses and men, telling him to go by another way."

## *SIAM.*

Mrs. McGilvary wrote from Chieng-Mai: "Dr. McGilvary returned a few weeks ago from Chieng-Rai, Chieng-Saan, and adjacent villages (Chieng means city). He was absent over six weeks. He returned home well and feeling amply repaid for his trip, having received into the Church 19 adults and baptized 23 children. Many more are interested, and the work will no doubt move on through native agency. Eighty-eight adults have been added to the Church in this province, and two at Lakawn, since October 1st, 1885 (nine months)."

She also wishes to say to those asking for scholarships in the Chieng-Mai boarding school, that "the scholarships wanted are already in excess of the scholars. When the permanent school building and teachers' dwelling house is finished, we hope to have a larger number of boarders than ever before." She, as well as Miss Griffin, the teacher, very much wish Christians would give to the *school*, or the *cause*, instead of to special objects She says "there is no boys' school, and cannot be, till some gentleman comes out to take charge of it. Every member of the mission is agreed that it is not a work which a single lady should undertake."

Mrs. Mateer wrote from Tungchow:

Mr. Hayes could not do what he wished in the boys' school, living at so great a distance as our nearest mission house, so they voluntarily, for the good of the work and our relief, gave up their own home and came to live with us until the Board can afford them a house near us.

# Home Department.

## *THE MONTHLY MEETING — February.*

*Scripture Text, Isaiah xlix., 12.* — Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

*Scripture Reading, Isaiah xlix., 1–12.*

*General Topic.* — OUR MISSIONS IN CHINA.

How many provinces in China proper? In how many of these are Missionaries at work? Extent of the Chinese Empire. Date of earliest historical records. The present rulers.

Confucianism, Buddhism, and Taoism, in their practical effects, as set forth by Rev. B. C. Henry, in his book, "The Cross and the Dragon."

The Opium War. (Refer to Justen McCarthy's "History of Our Own Times," Ch. viii., Vol. 1.)

The T'aiping Rebellion. (Refer to, "The Cross and the Dragon," pp. 182–187.)

Recall the name of first Protestant Missionary to China. Three periods of Missionary work, and events that mark them off. The five treaty ports. Three centres of work under the Presbyterian Board. Know, at least, names of the Missionaries of your own Board, and their stations.

Medical Missions in China; those of our Board, and others.

The new undertaking at Kwai Peng. The favorable opening. Hostility since encountered. (Letters from Miss Fulton in WOMAN'S WORK, March, 1886; Mrs. Fulton, June and August. "Pioneering no Holiday," *F. M.*, Aug., '86. "Latest Tidings," *F. M.*, Nov., p. 238; Dec., p. 324.)

"First Fruits on the Island of Hainan." (*F. M.*, Sept., '85.) Later tidings from Hainan (*F. M.*, Aug., '86, pp. 99–100.)

Read, "A Summary of Our Mission Work." (*F. M.*, Feb., '85.) "Twenty-five Years of Missionary Work in the Province of Shantung," (*F. M.*, Feb., '86.) "China's Relations with Western Powers," (W. W., Feb., '86.) "China Awake at Last," and "Christianity Among the Higher Classes." (*F. M.*, April, '86.)

"A good knowledge of the Mission fields is a liberal education." Certainly, and I know of no better way of acquiring such a knowledge than by reading the Missionary Magazines, the letters of the Missionaries, the books that they write, and the Memoirs of those who have fought the fight and entered into joy.

But in order to understand the allusions made in this missionary literature, it is desirable to know something of the countries mentioned, the condition of the people, the prevailing religions, the beginnings of missionary work, the general line of agencies employed, etc., etc. These things have been kept in view, during the past year, in preparing these papers for the Monthly Meetings of the Auxiliaries, and will still be kept in view to some extent. For, a thorough acquaintance with each field can only be acquired by degrees, by repeating and emphasizing the general outline each month, and adding new details here and there, thus learning in a systematic, rather than in a desultory and fragmentary way.

So, at the commencement of a second series of these papers, let me ask you to bear with what may seem to some a useless repetition, remembering that these questions and topics are prepared for the use of Auxiliaries, scattered over the whole country, with varying degrees of proficiency, some having everything to learn, some having studied so long and so well, that they have little need of assistance from me. While seeking to preserve a certain continuity, an effort will be made to present, also, a sufficient variety of topics, so that we trust there will be help given both to beginners and to those more advanced.

The difficulty does not lie in finding topics, but in selecting from a large number that seem of equal importance. Such being the case, it seems best to present topics of general interest, only so far as necessary to understand allusions made to them in missionary literature, and to direct attention chiefly to that. For the same reason, we cannot, just now, give much notice to work of other churches, though rejoicing in the good they are doing.

Let me assure you that this is no study of dry statistics, but one full of human interest. It brings us into the society of some of the noblest men and women the world has seen. We follow them in their daily round of teaching, preaching, healing; we admire their patience, their faith, their heroism—

> "The tidal wave of deeper souls
> Into our inmost being flows,
> And lifts us unawares,
> Out of all meaner cares."

We become interested also in the converts and the Native helpers; and our hearts are touched with the pathos of souls struggling towards the light, and of others that seem to be just waiting for the glad tidings, which they receive at once with child-like simplicity.

Looking above the human actors in the work, we discern the "stately goings" of our God, ful-

filling His grand decrees, giving to His Son the heathen for an inheritance, and bringing about the gradual fulfillment of predictions that have gladdened the hearts of the true Israel of God in all ages.

In passing, let me call attention anew to the article, entitled: "Sunday Newspapers and Missionary Magazines," from which the first sentence of this paper is taken. It will be found in the *Foreign Missionary* for May, '86. *E. M. R.*

## IS IT OF ANY USE?

I am looking at some beautiful photographs of mission stations in West Africa. They represent the Talaguga and the Kangwé mission-houses, on the Ogove River, and they give the idea of pretty, picturesque little dwellings, by no means unattractive or uncomfortable in appearance. The dense growth of tree and bush around them, impresses one at once as tropical, so vividly that one can almost feel the moist, hot atmosphere which those living there must breathe. But the broad, overhanging roof shelters the verandas, the windows, with slatted shutters and draped curtains, tell of shaded rooms within, while the quiet river flowing by, reflects and completes the picture.

As I look at these photographs, and think of those homes, and the dwellers therein, I go back to first principles in asking why these people are living there. For, though the houses look very well in a picture, and we, sitting in a comfortable city or country home, with civilized neighbors around us and all that Christian America gives us to enjoy, may say to ourselves, that African life, as it appears when photographed, is no bad thing, — yet, the men and women, upon whose chosen homes we are looking, must have motives deep as life itself for abiding there. It is not only that kindred and friends have been left on the other side of the world; it is not so much that the climate is deadly, until years of acclimatizing have been passed; it is not the absence of many luxuries and comforts found in the most modest homes in our own land; it is not either nor all of these, which mainly constitute the trials of missionary life. It is the atmosphere of heathenism which surrounds the home and the spirit, and which, with all that God gives of success and reward in winning souls to Him, and all the joy in knowing that such work is Christ's own, yet often sickens and wearies the heart of the missionary in a heathen land.

That pretty little house at which we are looking is solitary, in the midst of heathen abodes, a few of them losing, by slow degrees, their absolute degradation under Christian influences, but even these few, still far from true civilization. Again we come back to the question, why does any one go from Christian America to live in such an atmosphere, spiritual and material, and in such solitude and exile?

Well, we all know why they do it — for the only and simple reason that they believe our Lord really meant what He said, when He commissioned His Church to tell the story of the Cross to "every creature." And they think it well worth while to spend their lives, be they long or short, in telling a few poor Africans of the Saviour who died to redeem them.

Let us hold fast to the one thing that concerns us — our Master's commands! We may safely leave it with the "Judge of all the earth" to deal with the multitudes of heathen who never have heard of Christ. Some of them may have come under the shadow of the Cross, and been purified by the blood-drops of the Redeemer, unknowingly, by the light which God has given them in nature — we know not and dare not say. Of two things we are sure — one, that "there is no other name under heaven, given among men, whereby we can be saved," but the name of Jesus; and the other, that the Church of God is commanded to "go into all the world, and preach the Gospel to every creature." There let us rest, and to our utmost, obey — leaving all else to Him who knows all hearts, and bids all, "believe on the Lord Jesus Christ and be saved," while on this side the grave. *M. H. P., Philadelphia.*

## A LAST WORK OF LOVE.

The deep interest felt by all Auxiliaries in the great indebtedness of the Board, and the urgent appeals for relief which have been so lately made, constitute a sufficient reason for relating the following incident, as a suggestion, or incentive, to other societies.—

At the September meeting of the Ladies' Foreign Missionary Society of the Second Presbyterian Church of Scranton, one of the ladies read a strong appeal from Dr. Ellinwood for more money for the Board, and supplemented her reading by an offer to double the sum which could be raised by the ladies, within a few weeks, the offerings to be made entirely independent of any regular contributions to the missionary work.

The meeting took action upon the offer, appointed a committee to divide the congregation into districts, and to appoint collectors.

Great interest was expressed, and the expediency of the plan was made evident by the ready response which the collectors everywhere met. No one refused, and the contributions ranged from 50c. to $20—the sum raised amounting to $93. An added, though sad interest, is attached to this offering, in that, while the collections were still in progress, Mrs. Helen M. Loveland, from whom the offer had come, was, after an illness of a few days, called to her Father's home. In her last hours, she was not unmindful of this work, and directed that $100 be given as her offering.

She was a loved and valued member of the Society, and leaves behind her a memory fragrant with evidences of her love for the Master. Is there not a marked significance in this lesson which should sink deep into our hearts, and should it not incite us to greater diligence in the Master's work?

*S. H. C. B., Scranton. Pa.*

## WANTED: A CENTRAL SPIDER.

In every state and territory in the Union.

*Who is it?* A woman, who has consecrated common sense; consecrated leisure; consecrated energy; consecrated method; a consecrated sense of responsibility; a consecrated, overwhelming love for the cause of Missions.

*What for?*

I. To collect missionary literature, and information of all kinds, of early and late date: and then, having collected it, to distribute it, *upon application*, to societies or individuals in her own state, who do not know where to obtain it, or how to put it in shape.

*How?* Let her be supplied with all current missionary and religious periodicals and papers; a type-writer; funds for postage and absolutely necessary printers' bills.

RESULTS: 1. Diffusion of knowledge.
2. Increase of interest.
3. Increase of gifts.
4. Increase of workers.
5. Increase of willingness to work.

II. To act as a medium of exchange for articles, prepared in the state, upon specific missionary or religious topics, and also letters received by societies or individuals from missionaries in the field.

*How?* Let every such article, or letter, as mentioned above, when read in its parent society, be then sent at once to her.

RESULTS: 1. Variety in monthly meetings.
2. Interest in monthly meetings.
3. Abundant material for them.
4. Increased attendance upon them.
5. Increased acquaintance with the missionaries and their needs.
6. Increased supplies.
7. Increased enthusiasm.

III. To be a source of hope to the discouraged, by revealing the presence of other workers in numbers; of relief to the perplexed, by imparting a variety of ways and methods; to promote the personal acquaintance of the state's workers, by putting them into communication with one another; to systematize the "box and barrel" work of the different societies, so that donations shall be more evenly distributed.

*How?* Let each society be in close and

constant correspondence with her in regard to its condition, needs, perplexities, discouragements, plans of work, joys, encouragements, and accomplishment. Let all officers be in similar correspondence.

RESULTS: 1. Increased system in work.
2. Increased efficiency in work.
3. Increased suggestions for work.
4. Increased acquaintance between workers.
5. No "misfits."

IV. To be a wise central spider, who, sitting in the centre of her web and having all the diverging lines radiating from the common centre, knows how to direct and arrange so that the whole shall be beautiful, strong, symmetrical, and enduring; thus rendering invaluable aid to her own state, and the great Boards under whose direction she works.

V. By corresponding with her associate "spiders," to unify and systematize the whole work. *Mrs. D. B. Wells.*

FORT WAYNE, IND.

## THE CHRISTMAS OFFERING IN ONE CHURCH.

(CENTRAL PRESBYTERIAN, DES MOINES.)

December 26th was the day of our regular Sabbath-school Missionary Concert. Four times a year the entire school resolves itself into a missionary society, devoting the whole Sunday-school hour to that cause.

The crowning interest of this last meeting of the year is the bringing in our Christmas offering for Foreign Missions. One collection in each month is *always* set apart for missions, but the "Christmas Offering" is our especial thank offering for the "unspeakable gift."

This year, we resolved to reach a higher level than the "Christmas Dime Offering." We planned. While arranging for our Christmas presents, we laid aside a penny for each year of our lives, to be presented in a united offering to Him "who crowneth our years with goodness."

The programme of exercises, consisting of Scripture recitations, poems, dialogues, Christmas carols, beautiful music, solos, trios and choruses, was rendered by the children's mission band, "Missionary Twigs," each member of the band wearing a twig of evergreen as a badge. The programme finished, classes were called in regular order. A member of each class presented its offering in an envelope, or bag, named the amount, and recited an appropriate verse of Scripture. The selections covered grand principles; Christian giving, missions, personal responsibility, the Divine blessing, etc.

"Missionary Twigs" had for its motto: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring fruit in old age." The Bible-class: "And Pharaoh said unto Jacob, how old art thou?"

One tiny lisper brought down the house by leaving out her period. She said, all in a breath, "It is better to give than to receive one dollar and sixty-nine cents!"

After the returns were counted, the Secretary reported *fifty-four dollars and fifty-four cents*, more than twice the amount of the "Dime Collection" of last year.

With shining eyes and glad hearts we were dismissed, resolving never to come down, but to go forward. *Mrs. J. B. Stewart.*

## A TOUCHING MEMORIAL.

[COMMUNICATED BY ONE OF THE SECRETARIES.]

A letter was recently received at the Mission House which, in a few short sentences, told a touching story of parental affection and Christian consecration. It was written by one of the veteran missionaries of the Board of Foreign Missions, who, with his devoted wife, has labored for many years among the American Indians. Just before the breaking out of the war, it pleased the Lord to take from them a beloved son. They laid the body away not far from the Mission building, intending at a suitable time to erect a plain monument to mark the resting-place of their dead. But before their purpose could be executed, the exigencies of the war compelled them to flee from their field of labor. On returning after the great conflict was over, they found, to their distress, that

every trace of the grave had been obliterated, the ground being levelled and overgrown with grass and bushes. The next thought was to erect a marble shaft in memory not only of the departed son, but of five other persons who had been connected with the Mission, and had been laid to rest in the same quiet spot. As years went by, however, this idea was given up and the parents, now well stricken in years, resolved to devote the money which would have been necessary for this purpose to the work of Foreign Missions. The writer beautifully says: "Already their precious bodies have returned to the dust whence they were taken, but God will watch over them and raise them up at the last day. I therefore gladly send the money to the Lord's treasury, rather than expend it on a monument which would also perish, praying that God's blessing may attend it." Such a record needs no comment. It tells not only of the Christian's hope with reference to those who sleep in Jesus, but it indicates also the confidence which the missionaries themselves have, in the great work to which they have given their lives. Better than any marble or granite will be the work accomplished for Christ by means of the check sent to the treasurer of the Board of Foreign Missions.

## THE CHINESE AT OUR DOORS.

There seems scarcely a little town or hamlet in our Southwest that has not its Chinese laundry. In our large cities, Chinamen are numerous, and thoughtful Christian people have been devising ways and means for their education and evangelization.

In Kansas City this good work has been in progress for ten years. A Sabbath-school for Chinamen was established in the First Presbyterian Church, and proved so successful that in time another was organized in the Second Church. Both have succeeded wonderfully. Many of the teachers are among the most earnest and efficient workers in our missionary societies there. While they are reaching out helping hands to the heathen abroad, they are giving the bread of life to those at their doors. Quite a number of these Chinamen have united with the churches, and are leading exemplary Christian lives.

In St. Louis, several months ago, at the earnest request of the pastor, the Second Presbyterian Church established a morning Sabbath-school for Chinamen. Volunteer teachers were called for, and a large number of efficient men and women offered their services. Upwards of forty Chinamen have been in constant attendance. They have shown such eagerness to learn, such simplicity and gratitude, that the hearts of the teachers cannot be otherwise than won to earnest desire to bring them to a knowledge of Christ.

Recently, in the basement of the Second Church, a Monday night-school has been started for the same pupils. They will be taught reading, writing, spelling, and arithmetic. It is wonderful to see the illuminating, refining expression that gradually comes to the faces of these men, as they become educated. Why should they be denied the privilege of American citizens more than other foreigners, is a question that takes deeper hold of us, as we become better acquainted with the Chinese character.

Gny Ming, is the name of a Chinaman who came to this country eleven years ago. His father was a pastor (now dead) and his mother was a Bible-woman. He came to this country for an education, and has succeeded well. He is a sincere Christian, and enthusiastic in his labors among his countrymen. He came to St. Louis last summer, and was employed by the Second Church to assist in work among the Chinese, they themselves contributing something to his support. In the Sabbath-school he explains the lesson in their own tongue, and every Sabbath evening in the lecture-room, preaches Christ to them. The meetings are well attended. Gny Ming speaks good English, wears the American dress, and has parted with his queue. He is young, and a Christian gentleman in manners and appearance. We hope, with God's help, to send many, such as he, back to China, to tell the old, old story of Jesus and His love.

*R. L. A., St. Louis.*

## *SUGGESTION CORNER.*

A VOICE from Rondout, N. Y., speaks: It is a profitable exercise at our monthly meetings to read our missionary magazines, and talk them over. But we must not forget that *we meet together also to pray*. There is danger that we forget or neglect this. The women of our churches should *pray* more in their meetings. "Prayer moves the Arm that rules the world." Earnest, importunate, united prayer will bring the showers of blessing which we crave and sorely need. Now, as of old, it shall be according to our faith.

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SOME OF our city societies hold no meetings from June to October. Important subjects are assigned to the intervening months: the Indians and Chinese in America; Papal Europe; Japan and Korea. What shall be done to make up the loss of concerted study of these subjects?

*First.* Give personal, sympathetic attention to them. You may read your magazines in more leisurely quiet at the seaside than you do at home.

*Second.* Teach in the Chinese Sunday-school, and attend Indian Rights meetings in the winter.

*Third.* Have extra, rousing meetings in the fall, especially one for Japan and Korea; and if the business of your opening session in October crowds out the subject of that month, have another warm meeting for Persia.

# Woman's Foreign Missionary Society of the Presb. Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

CORRESPONDENCE with Missionaries, Mrs. S. C. PERKINS, Mrs. S. KNEASS, Mrs. C. E. MORRIS, and Mrs. C. N. THORPE.

Candidates will address Mrs. C. E. MORRIS.

Correspondence concerning special objects, Mrs. J. DE F. JUNKIN, and Miss M. D. PURVES.

Correspondence with Presbyterial Societies, Mrs. D. R. POSEY; with Auxiliary Societies, Miss S. W. DU BOIS; with Young People's and Children's Bands, Mrs. B. N. LEHMAN.

Treasurer, Mrs. JULIA M. FISHBURN.

All letters to be sent to 1334 Chestnut Street, Philadelphia.

Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

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THE first Treasurer of this Society, and for many years a Vice-President, Mrs. J. D. McCord, has been called to her heavenly home. The most timid and retiring of women, she would have shrunk from anything like public notice; but we must make mention of our loss to those who knew of her faithful service to this Society in its early history and since. Her voice was seldom heard, her influence was strongly felt. Self-distrustful, she had a rare faculty for inspiring others with courage. Hers were the "blessed hands that offered the cup of cold water," hers the sweet, peaceful face that we sorrow that we shall see no more.

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DO OUR helpers, far and near, understand that they will always have a welcome at our rooms and to our meetings? The Monthly Meeting on the first Tuesday of each month at noon, though for business primarily, is interesting, and is not held with closed doors; and the Prayer Meeting, on each third Tuesday, is the place of all others to gain inspiration, to learn of the joys and sorrows of our missionaries, and to meet the officers of the Society informally.

It has been said that a general invitation is no invitation at all; but this one does not fall under that condemnation, inasmuch as the time and place are fixed, and it is directed to *you* who love the foreign missionary work. One thing more. Do not go away without making yourself known to some member of the Society, that they may form your acquaintance.

MISS ANNA SCHENCK reached Teheran, Persia, about the middle of November. One of her associates, in speaking of her arrival, says: "Miss Schenck has so changed — her rest has so rested her — that I feel as if I must get acquainted all over again, though she is the same noble, earnest woman I used to know."

MISS ANNA M. CONDIT, of Stillwater, New Jersey, who sailed for India January 1st with Miss E. M. Foote, of Lowville, N. Y., goes out to the Woodstock School as one of our missionaries, although her support is provided by the school.

THE blanks for annual reports will be sent to presbyterial secretaries this month. They

will notice that the blanks for bands are on pink paper, so that they may be easily distinguished from those to be sent to auxiliaries.

PRESBYTERIAL TREASURERS will bear in mind the date fixed for closing our Treasurer's books for the Society's year, ***April 20.***

IT IS not too soon to announce that our Annual Assembly will be held in Cleveland, Ohio, April 27th and 28th.

### NEW AUXILIARY.

*Presbytery of Oregon*, Phœnix, O.

### NEW BANDS.

| | |
|---|---|
| Penna. | Chambersburg, Central Chapel. |
| " | Pittston, Soldiers of the King. |
| " | Chestnut Hill, The Junior Boys. |
| " | Chestnut Hill, Corbett. |
| " | Phila., Hollond Mem. Ch., King's Messengers. |
| " | Manor, Sparkling Dew Drops. |
| Dist. of Col. | Washington, N. Y. Ave. Ch., Coral Workers. |
| Ohio. | Cincinnati, 7th Ch., The Willing Workers. |
| " | Newark, 1st Ch., Band of Hope. |
| New Jersey. | Woodstown, Ogove Mission. |
| California. | San Francisco, 1st Ch., Young Ladies. |
| " | San Francisco, Calvary Ch., Young Ladies. |
| " | West Berkeley, Willing Workers. |
| " | Watsonville, Young Ladies. |
| " | Chico, Youth's Mission. |
| " | Alvarado, Young Ladies. |
| " | Mendocino, Young Folks. |
| " | Healdsburg, Mindora. |

## Woman's Presb. Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S. E. COR. RANDOLPH AND DEARBORN STS., CHICAGO, ILL.

Correspondence with Missionaries in Africa, Mrs. S. H. PERRY; in China and Japan, Mrs. H. F. WAITE; in Persia, Mrs. N. B. JUDD; in Mexico, South America, Syria and Siam, Miss ANNA HOLT; in India and among the North American Indians, Miss HALSEY; concerning Special Objects, Mrs. N. W. CAMPBELL; with Auxiliaries and concerning Organization, Mrs. GEO. H. LAFLIN and Mrs. N. D. PRATT.

Remittances of money to Mrs. C. B. FARWELL, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

### A WORD TO OUR MISSIONARIES.

"Out of sight, out of mind," is not so old a proverb that it has lost its weight as a fact. Societies are constantly begging for detailed information concerning special work. We have received semi-annual reports from a few of our missionaries during the past year, but others have probably felt the pressure of work too great, and the report has been omitted.

We can hardly estimate the influence at this end of the line of these reports. They stimulate lagging zeal by showing results.

Information concerning Home Missionary work is at everybody's hand. It is sown broadcast, as it should be. Our Foreign work will suffer unless the people can be informed with news regularly, fresh from all sources.

Now that the holidays are over and every one has more time, is there not some one in every church who will undertake the work of doubling the subscription list of this magazine, as one lady in the Third Church of Chicago did? *(See Sept. W. W., page 218.)* She went about herself to individuals, and added over one hundred names to the list of subscribers in her church. The income for Foreign Missions would be doubled if every woman in the Church read this magazine monthly.

MISS SUSIE CALHOUN, missionary to Schweifat, Syria, who is now in this country taking treatment for a throat difficulty, hopes, in the course of another year, to be able to return to her work. She has spent five years in Syria,— one year of the time in the girl's day-school at Tripoli. One of her pupils has already become assistant teacher.

### NEW AUXILIARIES.

Adair, Iowa.
Casey, Iowa.
Craig, Neb.
Chicago, Ill., Lake Church.
Dell Rapids, Dakota.
" " Gideon's Band.
Harvard, Ill., Cheerful Workers.
Lyons, Neb.
Marshall, Minn., Cheerful Givers.
Sanborn, Iowa, Merry Workers.
Shakopee, Minn.
Toledo, Iowa, Young Ladies' Mission Band.
Trinidad, Colo., 1st Ch, S. S., Mission Band.

## Women's Board of Foreign Missions of the Presb. Church,

NO. 20 NORTH WASHINGTON SQUARE, NEW YORK CITY.

A half-hour meeting for prayer and the reading of missionary letters is held at the Rooms every Monday, commencing at two o'clock. All interested are invited to be present. These meetings are not held during the months of July and August.

THE time for our Annual Meeting, April 13th and 14th, again approaches. The place in which this shall be held is not yet fully determined upon, the decision resting with a special committee, who have been appointed to consider the subject This committee consists of Mrs. Miller, Mrs. Judson, and Mrs. Jackson, all of Brooklyn. Communications may be addressed to No. 20 North Washington Square. It is earnestly

hoped that at this meeting all auxiliaries will be represented. Full notice of all necessary details will be given in the next number of this magazine.

It is with sincere sorrow and a profound sense of loss that we record the recent death of Mrs. Horace Holden, who, from the earliest beginning of woman's work for missions in our Church, was interested, efficient, and prominent.

In connection with Mrs. James Lorimer Graham, she was one of the founders of the Arizona Society, out of which has grown so much of woman's work.

Through all these years Mrs. Holden has never faltered in her consecrated devotion to this work. Her place was always filled, until failing health prevented.

With profound convictions on all subjects of truth and duty, she has always been, not only a generous contributor, but a wise counsellor, on whose judgment the Board could always rely.

Miss Foote, of Lowville, N. Y., sailed from New York January 1st, going out under charge of our Board to fill a position as teacher in the school at Woodstock, India.

Miss Holmes, writing from Tripoli, November 16th, is heartbroken that she is ordered home by her physicians, her voice having entirely failed. It is bitter grief to her that she may never again be able to use it in singing and speaking of the Saviour.

A letter from Mrs. Thompson, dated Macao, Oct. 1st, announces the decision that she shall remain for a time still in that place, while Dr. Thompson makes a beginning of work at Yeung Kong. She is hoping that it will soon be considered safe to join him there.

Mrs Reutlinger, Benita, Sept. 13th, mourns the depletion of their force; Mr. and Mrs. Gault having been obliged to leave for the station vacated by the departure of Mr. and Mrs. Campbell. She had enjoyed so much the last Sunday-school, when she had shown the children a series of pictures of the life of Christ, which had been sent her. The children were delighted, and said: "Now we understand so much better."

The annual reports received from the different mission stations in Persia are full of encouragement. Miss C. Montgomery had reached Teheran safely, and her sister was waiting there to welcome her. Miss C. O. Van Duzee is waiting hopefully at Haftiwan. She corrects our geography, and says there is no special town called Salmas, this latter name denoting a district of which Haftiwan, where she is stationed, is one of the towns.

Letters have been received also from Miss Bigelow, Tokyo, Oct. 15th; Miss Leete, Tokyo, Oct. 13th; Miss Rose, Tokyo, Nov. 10th; and Miss Smith, Hakodate, Nov. 17th.

Rev. Egon Wachter and Mrs. Rebecca McLaren, were married in Bangkok, on Thursday, Oct. 14th, at the Girls' School, by Rev. Luther H. Gulick, M. D., Agent of the American Bible Society in China, and formerly a missionary of the A. B. C. F. M. It was rather an extraordinary affair: A bride from Nova Scotia, groom from Germany, and officiating minister from the Sandwich Islands, and guests from all over the world, all meeting in Bangkok.

The Band of King's Messengers, of Ithaca, N. Y,, have a few national costumes, which have added much interest to their representation of the "Plea of the Nations." They will send these to Bands wishing them for 20 cents per costume, or, 15 cents each where four or more are desired, expressage in addition. For particulars, address

(Miss) C. E. Williams,
P. O. Box 1193. Ithaca, N. Y.

New Auxiliaries.

*Buffalo Presbytery*, Dunkirk, The Young People's Society, First Presbyterian Church.
*Long Island Presbytery*, Centre Moriches, Little Helpers.

## Woman's Presb. Foreign Missionary Society of Northern N. Y.

10 Washington Place, Troy, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Indian Territory, Miss M. C. Eddy, Glenwood, Troy.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McClure, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. Page, P. O. Drawer 1657, Cohoes.

The box of clothing, etc., for the school at Wewoka, mentioned last month, arrived safely, and Mrs. Ramsay writes to the kind friends who sent it a very interesting letter.

She speaks most heartily of the usefulness and value of the contents of the box, and the needs of the scholars. She reports the school as full, the number of pupils being sixty-three, all happy and studious.

Three former pupils of the school are now in Park College, Mo., and others may go this year. Copies of the letter may be had from Miss Eddy, and the Societies and Bands contributing to this object will do well to secure a copy.

SOME time ago one of our Secretaries received a letter from the "Mary L. Cort" Band, of Bessimer S. S., South Pueblo, Col., inquiring about our special work for the year. They had seen notices of it in these pages, and, being interested in the missionaries who are to occupy the mission buildings in Hainan, desired to have a share in our work.

The letter was answered, explaining that South Pueblo was not in the territory allotted to N. N. Y., but enclosing a Hainan leaflet. The following letter was received in reply, and part of its contents, at least, will be of interest to every one of our members. It is dated Dec. 20th: "Your kind letter was received. I am sorry to have put you to so much trouble. I read the leaflet explaining your new work at our meeting, and we want to contribute our mite toward it, so please accept the enclosed $5.00 to help build a house for Mr. and Mrs. Gilman, at Hainan. We would like to know if you succeed in raising all the money within the time."

It is certainly very pleasant to find these pages the means of awakening sympathy and Christian fellowship in sister societies so far distant; and more pleasant still, to find our common love and labor for the Master makes us no longer strangers, but all as members of one family, similar in features, character and language, because all are like our Elder Brother.

IN A letter dated Nov. 13th, 1886, Mrs. Della Holt, of Portland, O., says: "We are getting on nicely with our school. Three have been baptized during the last year, and three more are waiting. I have an excellent Bible-woman, who visits with me three times a week among the Chinese women here. There are about one hundred women in Portland, most of whom are immoral. This makes the work, humanly speaking, difficult.

"Won't your ladies remember us and our work in your prayers?"

THE work of raising money for Hainan is calling out contributions from entirely new sources. One Sabbath-school, which has never given anything to Foreign Missions before, has contributed over thirty-seven dollars to this object. The scholars were much interested in the certificates. Ar there any other such schools within our boundaries? If so, all that is needed to get a similar result from them is one persistent woman. She need not be an influential woman, a rich woman, a smart woman, or any other kind of a remarkable woman, only just an "average woman," such as our President described at our last Annual Meeting; but she will probably need to be a persistent woman, fully persuaded in her own mind.

THE new consolidated magazine, "The Church at Home and Abroad," has just come to hand at the time of this writing.

If we had not recently passed through the process of taking into our hearts a stranger in the shape of this, our own magazine, and found how readily it reconciled us to the loss of former favorites, we should be inconsolable at the thought that the "Foreign Missionary" is already a thing of the past. We will hope that this latest consolidation will grow dear to us. We can already see it is useful, but we would like to have it and the dear old "Foreign Missionary," too. It presents a really formidable appearance with its ninety-six pages, covering the work of eight Boards, but it is richly worth perusal, from cover to cover.

### NEW AUXILIARY.

The Class Circle, a Mission Band formed in Miss Eccles' Sab. School Class, in the Cohoes Presb., S. S.

## Woman's Presbyterian Board of Missions of the Southwest.

NO. 1107 OLIVE STREET, ST. LOUIS, MISSOURI.

Meetings are held at the Presbyterian Rooms, 1107 Olive Street, second floor, on the first and third Tuesdays of each month, at two P. M. All interested in Missions are invited to be present.

Home Corresponding Secretaries: Mrs. S. W. BARBER, 3033 OLIVE St.; Miss AGNES H. FENBY, 3116 Lucas Ave.

Foreign Corresponding Secretary: Miss S. E. MARKS, 1107 Olive St.

Treasurer: Mrs. EDMUND T. ALLEN, 2805 Russel Ave.

AS SOON as the holidays are past, active preparations will begin for the Annual Meeting, to be held the last of March. We ask all our societies to pray that this, our tenth anniversary, may be our best.

### NEW AUXILIARIES.

Vinita, Indian Territory.
Pleasant Hill, "
Park Hill, "
Ironton, Mo., Lend-A-Hand.
Albany, Mo., Children's Band.
Council Grove, Kan., Young Ladies' Circle.
" " Star of Bethlehem. (Misses).
" " The Alert Band. (Boys).

## *Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Dec. 1, 1886.*

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—Blairsville, 31.22, Seminary Bd., 10, Five-to-Six Bd., 6.06; Congruity, 25; Derry, 55.04, Bessie Milliken Bd., 23.39; Ebensburg, 37.50; Greensburg, 100; Johnstown, 69.50; Latrobe, 32; Poke Run, 15; Unity, Girls' Bd., 25, 429.71

BUTLER.—Butler, Aux. and Bds., 6.30; Zelienople, 5.26, S. S., 11.17, 22.73

CLARION.—Oil City, 2d, 57.50; Rockland, 6; Tionesta, 56, 119.50

ELIZABETH.—Baskingridge, 26.50; Plainfield, 70.60; Rahway, 1st, Sharon Bd., 50, 147.10

KINGSTON.—Bethel, 12.50, Bd., 1; Grandview, 19; Chattanooga, 2d, 40, 72.50

LACKAWANNA.—Scranton, Green Ridge Ave., Early Reapers, 25.00

LEHIGH.—Allentown, 14; Catasauqua, 26.10, Cheerful Givers, 45; Easton, 1st, 35; Brainerd, 31; East Stroudsburg, 3; Hazleton, 23.10; Hokendauqua, 6, Cheerful Workers, 5; Mauch Chunk, 33.70, Ferrier Bd., 22.10, S. S., Primary Class, 12.50; Mahanoy City, 19.35; Pottsville, 2d, 12; Port Carbon, 6; Reading, 26.65; South Easton, 10; Summit Hill, Rev. J. White Bd., 10; White Haven, 3.05, 343.56

MAHONING.—E. Palestine, 11.35; Salem, 39.37; Warren, Y. L. B., 15, 65.72

MORRIS AND ORANGE.—East Orange, 100; Orange, 1st, 125, Y. L. Soc., 30; Orange, Central, 200, 455.00

NEW CASTLE.—Newark, 1st, S. S., 30.00

NORTHUMBERLAND.—Bald Eagle and Nittany, 21; Bloomsburg, 46, S. S., 50; Mifflinburg, Reardon Bd., 5; Newberry, 8, Newton Bd., 12; Williamsport, 1st, 25.55; Williamsport, 3d, S. S., 50, 217.55

PHILADELPHIA.—Clinton St., Immanuel, 6, S. S., 20; Tabernacle, Y. L. Soc., 25, 51.00

PHILADELPHIA, NORTH.—Abington, 95; Ashbourne, 3.75; Bridesburg, 10; Bristol, 88.70; Chestnut Hill, 135; Doyles town, 72.50, Andrews Bd., 11.50, Willing Workers, 5.20; Frankford, 1st, Y.L.B., 35.50; Hermon, 20, Cheerful Workers, 5; Germantown, 1st, 250, Bd., 5; Germantown, 2d, 36; Market Sq., 24; Wakefield 29, Grains of Wheat, 5; Jenkintown, 30, Band, 25; Manayunk, 50; Neshaminy of Warminster, 25, Happy Workers, 22; Neshaminy of Warwick, 40.25; Norristown, Central, S. S., 25, 1,048.35

PITTSBURG AND ALLEGHENY COM.—Allegheny, 1st, Earnest Workers, 50; Central, Mite Boxes, 31; North, 18; Providence, 15; McClure Ave., 31; School St., 30; Canonsburg, Y. L. Soc., 16; Emsworth, 53.74; Freedom, 7; Hoboken, 17.50; Monongahela City, 50; Oakdale, 12.43; Pittsburg, 3d, 50; 6th, 75; East Liberty, 100.65, Infant Class, Birthday Box, 10.37, Buds of Promise, 104.45; Lawrenceville, 50; Park Ave., 25; Shadyside, 100; Mt. Washington, 15.21; Springdale, 17.82; Wilkinsburg, 11.50, Buds of Promise, 9.80, 901.47

WEST VIRGINIA.—Terra Alta, S. S., 3.75

LEGACY.—Mt. Pleasant, O., Estate of Mrs. Eliza H. McGee, 60.00

MISCELLANEOUS.—Elderton, Pa., Mrs. Belle K. Gibson, 5; Phila., Christmas off., 2, In Mem. Mrs. E. P. S. Jones, 5, Mrs. E. L. Linnard, 50, Mite box, 83 cts.; Po'keepsie, N.Y., Golden Rule Bd., 15; Ravenswood, W. Va.: Geo. M. Rice, 1.50, Katie Morgan, 33 cts., Bessie Bachtel, 1.15, (Mite boxes); St. Augustine, Fla., 8.13; Washington, Pa., A., 9, 97.94

Total for December, 1886, $4,142.88

Total from May 1, 1886, $28,551.46

The Golden Hour Circle, 1st Ch., Trenton, N. J., has sent a box to Mrs. Hepburn, Japan, valued at $40.

Mrs. JULIA M. FISHBURN, *Treas.*,
Jan. 1, 1887. 1334 Chestnut St., Phila.

## *Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Dec. 20th, 1886.*

BLOOMINGTON.—Danville, 30; Heyworth, 45; Homer, 4.25; Hoopeston, 6; Normal, 16; Onarga, 25; Tolono, 21, 147.25

CAIRO.—Richland Ch., 10.00

CHICAGO.—Braidwood, Y. P. S., 5; Chicago, 1st, 220; 2d, 72.10, S. S., 40, Y. L. S., 84; 3d, S. S., 50.41; 4th, 342, F. M. D., 10, Y. L. Soc., 54.75, Mothers' Mite Society, 3.22; 6th, 70, S. S., 65, W. B. Jacobs, 10; 8th, 15, S. S., 50; Church of the Covenant, 5.48; Jefferson, Park Ch., 25; Evanston, Y. L. S., 50, S. S., 20; Lake Forest, Y. P. S., 14.27, Mrs. Rhea, per *Interior*, 5, 1,211.23

CRAWFORDSVILLE.—Bethany, 20; Bethel Ch., 6.37; Crawfordsville, Centre Ch., 45; Delphi, 45.89, Mrs. A. H. Bowen, Mem. offering, 75; Elizaville, 4; Frankfort, 20; Lafayette, 1st, 43; Lexington, N. Branch, 9; Newtown, 8; Rockcreek, 11.95; Rockfield, 11.77; Thorntown, 35; Toronto, 7.80; Waveland, Mizpah Bd., 10, 352.78

DAYTON.—Oxford, W. F. Sem., U. M. S., 86.00

DETROIT.—Detroit, Memorial Ch., 25; Calvary Ch., Cheerful Givers, 30.25; Ypsilanti, 32, 87.25

FT. DODGE.—Boone, 10; Ft. Dodge, 22; Le Mars, 8.70; Sanborn, S. S., 2.54, 43.24

FREEPORT.—Belvidere, 18.61; Willow Creek Ch., 83.83; Winnebago, Elizabeth Hunter, 10, 112.44

IOWA CITY.—Washington, Miss A. M. Henderson, 5.00

KALAMAZOO.—Allegan, 5; Constantine, Cheerful Givers, 11; Buchanan, 8; Kalamazoo, 1st, 53.41; Richland, 25.92; Sturgis, 8, 111.33

LIMA.—Blanchard, 22.45; Findlay, 18, 40.45

LOGANSPORT.—Kentland, 5; Lake Prairie, 5.25; La Porte, 33.67; Logansport, Broadway Ch, 5, S. S., 5.88; Meadow Lake, 10; Mishawaka, 5.93; Pisgah, 15.13; Rochester, 3.75, Band of Hope, 3.53; South Bend, 1st, 8.15, S. S. Bands, 70; Union. 35; Valparaiso, 54, Willing Workers, 15; West Union, 1.75, Gleaners, 1.21, 278.25

MATTOON.—Casey, 1.30; Tower Hill, 10, 11.30

MILWAUKEE.—Milwaukee, Immanuel Ch., 100, Y. L. S., 37.50; Calvary Ch., Bd., 45, 182.50

MONTANA.—Miles City, Mrs. Geo. M. Miles' S. S. Cl., 7.19

MUNCIE.—Marion, 17.50; Muncie, 15, Infant Cl., 2.50; New Hope, 4.50; Noblesville, 11; Perrysburg, 1; Portland, 11; Peru, 8.43; Wabash, 27.28, Cheerful Givers, 15.09, 113.30

NEBRASKA CITY.—Auburn, 4.50, Gideon's Band, 4.55; Beatrice, S. S., 25; Blue Springs, Birthday box, 7.02; Falls City, 13; Hebron, 5; Humboldt, 16.83, Bd., 6.64; Nebraska City, 8.88; Pawnee, 4.60, Little Helpers, 4.23; Seward, 5; Tecumseh, 10.87, Miss Anna Dawson, 6.25, 122.37

OTTAWA.—Aux Sable Grove, 9.30; Plato Ch., 9; Sandwich, 25; Waltham Ch., 14, 57.30

OREGON.—Eugene, 10.50

PUEBLO.—Per *Interior*, Durango, Sherman T. Sackett, .50

RED RIVER.—Crookston, 4; Hallock, 5.95; Red Lake Falls, 4.30; Moorhead, 19.32, Miss Hartwell's meeting, 9.30, 42.87

ROCK RIVER.—Aledo, 10, Y. L. S., 10; Rock Island, Broadway Ch., 15.88, Willing Workers, 8.72, Ruth's Band, 17.25; Sterling, 8, 69.85

SAGINAW.—Bay City, 25, Wight Bd., 30; Caro, 10.60; Cass City, 5.60; E. Saginaw, Washington Av. Ch., S. S., 15; Morrice, 15; Vassar, 15; St. Louis, 6; W. Bay City, 7.20, 129.40

ST. PAUL.—St. Paul, House of Hope, S. S. Bd., 10.00

SCHUYLER.—Appanoose Ch., 18.10; Augusta, 5; Burton, Mrs. R. Albrink and daughter, 4; Clayton, 10; Ebenezer Ch., 5; Hersman, 12.80; Prairie City, 11.50; Macomb, 20.40, 86.80

WATERLOO.—Ackley, 17.84; Cedar Falls, 13.65; Dysart, 2.15; Grundy Centre, 11; Marshalltown, 8.25; Tama City, 7, 59.89

WHITEWATER.—College Corner, 8.75; Connersville, 3.83; Ebenezer Ch., 10; Greensburgh, 53.45; Harmony Ch., 2.50; Kingston, 8; Knightstown, 5; New Castle, 3; Richmond, 25; Rushville, 10.79, S. S., 3.30; Shelbyville, 11.30, S. S., 10.57, 155.49

WINONA.—Lake City, S. S., 50.00

MISCELLANEOUS.—Ada, O., Mrs. Anna Galt, 25; From a friend, 2; Brooklyn, N. Y., Miss H. A. Dickinson, 7; Oberlin, O., Mrs. W. H. Bird, 5; A. T. P., 5; A friend of Missions, 10; Sale of crocheted slippers, 1; Toronto, Ind., for pub., 10 cts.; Aux Sable Grove, Ill., 12 cts.; By sale of leaflets, 31.43; Burrton, Kan., 14, 100.65

MEMORIAL.—By sale of a Brief Record, 1.20

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| Total for month, | $3,696.33 |
| Previously acknowledged, | $20,612.69 |
| From April 20, 1886, | $24,309.02 |

Mrs. C. B. FARWELL, *Treas.*,
Dec. 20, 1886. Room 48, McCormick Block, Chicago.

## *Receipts of the Women's Board of Foreign Missions of the Presbyterian Church, from December 1st, 1886, to January 1st, 1887.*

BINGHAMTON.—Conklin, 14; Waverly, 6.45, 20.45

BROOKLYN.—Brooklyn, Classon Ave., 46.46; 1st, 19.75, A friend, 350; Franklin Ave., 7.85; Lafayette Ave., 101.53; Memorial, 32.08; Ross St., 12.83; Throop Ave., 17.53; Westminster, 16.33; Stapleton, S. I., 1st, 30.83, 635.19

CAYUGA.—Auburn, 1st, Mrs. Dr. Willard, 10; Aurora, Mrs. L. M. Zabriskie, 50, Wells College, 20, 80.00

EBENEZER, KY.—Covington, Sabbath-day Aux. Soc., 42.95

GENESEE.—Elba, 20.40

GENEVA.—Clifton Springs, Miss H. A. Hawley, 5; Geneva, 1st and North, 25.80; Penn Yan, Y. L. S., 15; Phelps, Loving Hearts, 9.03, 54.83

HUDSON.—Cochecton, 5; Florida, 23, 28.00

LONG ISLAND.—Bridgehampton, 10.00

LOUISVILLE, KY.—Hopkinsville, 20.35; Louisville, Central, 75; College St., 50, 145.35

NEW YORK.—Central, 100; Ch. of the Covenant, 145, Mrs. J. R. Skidmore, 100; Ch. of the Puritans, C. C. C., 33.10; Fifth Ave., 350; Fourth Ave., Miss. Bd., 21.01; Harlem, Gillette Miss. Soc., 110; Madison Square, 25, S. S., 30.78; Phillips, Y. L., 60; Thirteenth St., 75; University Pl., 350; West, 442.99; West 86th St., Seekers for Pearls, 3, 1,845.88

NIAGARA.—Lockport, 1st, 35; Somerset, 10.57; Wrights Corners, 5; Youngstown, 3.53, 54.10

NORTH RIVER.—Cornwall-on-Hudson, 10; Poughkeepsie, 106.10; Rondout, 4.52, Miss. Bd., 35, 155.62

ROCHESTER.—Avon, 10, Little Workers, 50; Brighton, Gould Bd., 20; Dansville, 50; Fowlerville, 19; Geneseo, 30; Groveland, Willing Workers, 37.61; Ogden, Ellinwood Bd., 15; Rochester, Brick Ch., 400; Central, 100; 1st, 25; North, 15.21, Workers for Christ, 10, Miss'y Workers, 10; St. Peter's, 80; 3d, Y. L. S., 25, Steady Streams, 10; Scottsville, 35, 892.32

SYRACUSE.—Baldwinsville, 16; Cazenovia, Torrey League, 10; Fayetteville, 15.20, 41.20

WESTCHESTER.—Carmel, 2.50; New Rochelle, Waller Miss. Bd., 80; Port Chester, 50; Sing Sing, 15, 147.50

MISCELLANEOUS.—A friend, 2; Hamadan, Persia, Proceeds of ring sent by native women for Christmas offering, 1; East Bloomfield, N. Y., L. F. M. S. of Cong'l Ch., 50; Envelopes, 4 cts.; Leaflets, 23; Mite Boxes, 18 cts., 76.22

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| Total, | $4,250.01 |
| Total receipts from April 1, 1886, | $19,082.76 |

Mrs. C. P. HARTT, *Treas.*,
20 North Washington Square, N. Y. City.

Mrs. J. A. WELCH, *Ass't Treas.*,
34 West 17th St., N. Y. City.

BOXES.

From the Brick Church Society, Rochester, for the Seneca Indians, Cattaraugus Res., a box valued at $94.

From the Third Church, Steady Streams, Rochester, to Miss Disosway's School, Mexico City, a box valued at $18.

From Goshen, Ready Workers, to Miss Sara A. Warner, Ningpo, China, a box valued at $3.

From the Harlem Church, the Church of the Puritans, the Brick Church Guild,—all of New York,—and from Bands in Brooklyn, contributions of fancy articles, etc., for Mrs. Thackwell's Fair at Dehra, India.

From Delhi, N. Y., for Miss Cort, Petchaburi, a box of dolls, valued at $8.

## *Receipts of Woman's Presbyterian Foreign Missionary Society of Northern New York, from Nov. 1st, 1886, to Jan. 1st, 1887.*

ALBANY.—Albany, State St., 652.25; 4th Ch., Band, 50; Individuals, 1.75; 3d Pres. Ch., Soc., 308; Luzerne, 5.27; West Albany, 5; Schenectady, 1st Ch., 43.82; Jefferson, 7.50, 1,073.59

COLUMBIA.—Catskill, 50; Greenville, 7.45, Mission Band, 3.25, 60.70

CHAMPLAIN.—Black Brook, Aux., 15.94, Miss. Bd., 18.51; East Beekmantown, 8; Keesville, S. S., 4.58, Miss. Band, 10.40; Port Henry, Band, 1, 58.43

TROY.—Argyle, Band, 28.70; Cohoes, Miss. Band, 9, Y. L., 31.13; Fort Edward, 7.55; Glens Falls, Aux., 22.25; North Granville, 3.50; 1st Pres. Ch., Troy, S. S., 32.75; Park Ch., Aux., 5; Woodside Ch., Aux., 5; Warrensburgh, 4.50; Waterford, S. S., 25, Aux., 67.46; Whitehall, Aux., 17; Bessemer S.S., M. L. Cort Bd., of So. Pueblo, Col., 5, 262.84

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| Total, | $1,456.58 |
| Previously acknowledged, | $1,731.65 |
| Total from April 21st, 1886, | $3,188.23 |

Total for Hainan, $973.31.

M. E. CHURCH, *Treas.*

## *Receipts of the Woman's Presbyterian Board of Missions of the Southwest, from November 12th to December 13th, 1886.*

OSAGE.—Holden, 7; Independence, 25; Kansas City, 3d Ch., 2.85; 2d Ch., 75, Sab. School Miss. Bd., 50, Miss Lowell's Class, 25; Knob Noster, 3; Osceola, 3; Raymore, 5; Sharon, 5, Robbie Hunter, 20 cts., 201.05

OZARK.—Greenfield, Daisy Chain Bd., 25.00

PLATTE.—Parkville, 5; Trenton, 5, 10.00

ST. LOUIS.—St. Charles, Y. L. Soc., Coral Workers, 19.25; St. Louis, Laf. Park Ch., 19, Ladies' Aid Soc., Wash. and Compt. Ave. Ch., 125; Webster Groves, 7.50, 170.75

NORTH TEXAS.—Denison, King's Daughters, 10.00

EMPORIA.—Emporia, 11; Walnut Valley, 2.50, 13.50

LARNED.—Hutchinson, 15.00

NEOSHO.—Oswego, Thompson Miss. Soc., 5.00

SOLOMON.—Salina, Y. L. Bd., 25.00

TOPEKA.—Bethel, Young People's Soc., 25; Junction City, 4.10; Leavenworth, Y. L. M. Soc., 15; Topeka, 1st Church, 9.38; By vote of Topeka Presb. Soc., 12.50; Wyandotte, 4, 69.98

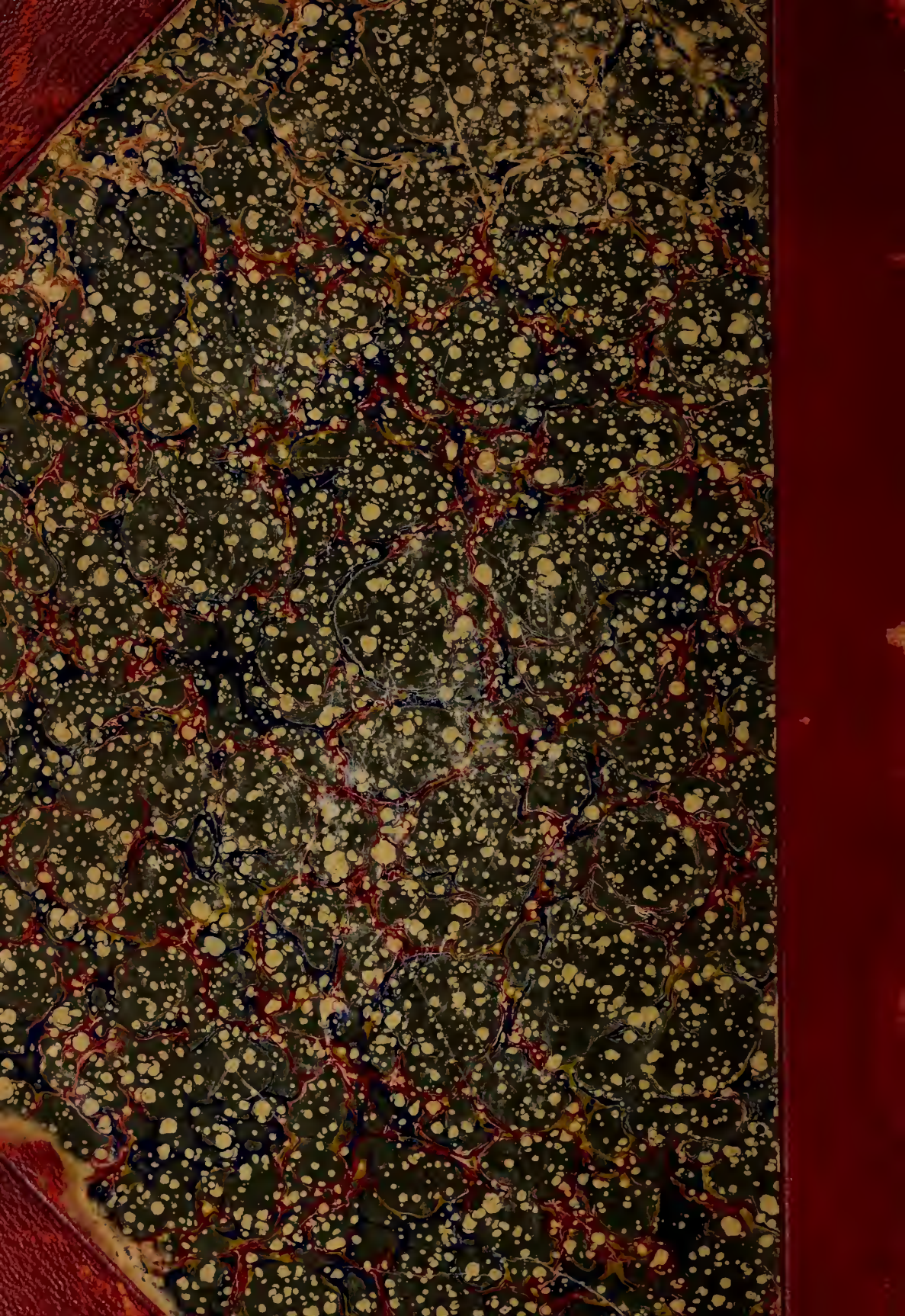
| | |
|---|---|
| Total from Nov. 12, | $545.28 |
| Previously acknowledged, | $3,433.11 |
| Total, | $3,978.39 |

Mrs. E. T. ALLEN, *Treas.*,
ST. LOUIS, Dec. 21, 1886. 2805 Russell Ave.

DATE DUE

[redacted]

JUN 15 1986

GAYLORD

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